THE CHANGE OF THE SABBATH.

Wherein the true Grounds of the *Change* of the Day are plainly opened.

Sundry Scriptures also (usually alledged) for this Change are more fully cleared and vindicated from what Mr. *Brabourne* and Mr. *Primrose* have alledged against the same.

The second Part.

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The Change of the *Sabbath*.

THESIS I.

THe *change* of this day from the last to the first of the week, although it be confirmed by an ancient custome, yet the true reason and grounds of so great a *change* are not so fully known: Sacred writings not so expressly setting down (as it doth in some things of lesse concernment) the causes hereof. And many of the Arguments heaped up, and multiplyed by some for the *change* of it, which may seem of great weight, while they want an adversary at the other end of the Scale to balance them: Yet upon sad examination and search into them they prove too light, and consequently occasion the temptation of scrupling the truth and validity of others more cleare: We are therefore with more wariness and humility of mind to search into this Controversie, and with much thankfulnesse and modesty to accept that little light which God gives us in greater, as well as of much light which he is pleased to lend us in smaller matters. *Pascimur apertis, exercemur obscuris,* was his speech long since concerning the Scriptures. There is no truth so clear, but mans loose wit can invent and mint many pernicious Cavils against it; and therefore in those things which shine forth with lesse evidence, it is no wonder if it casts such blots and staines upon them as that they can scarcely be discerned, *Nil magis inimicum veritati, acumine ipsius.* We should therefore be wise with sobriety, & remember that

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Vide *Spring* on Sabb. *Ironsides* answer to 30 *Argum.* Qu. 5. c. 17.

Austin.

that in this and such like Controversies, the Scriptures were not written to answer all the scruples and objections of Cavillers, but to satisfie and stablish the consciences of poor beleevers. And verily when I meet with such like speeches and objections as these, *viz. Where is it expressely said that the old Sabbath is abrogated? and what one Scripture is there in the N. Testament declaring expressly that the Lords day is substituted and put in its roome?* I cannot from such expressions but think and fear that the ignorance of this change in some doth not spring so much from deficiency and want of light on Gods part, but rather from perversnes on mans part, which will not see nor own the truth, because it is not revealed and dispensed after that manner and fashion of expression as mans wit and phantasie would have it: Like *Naaman*, who, because the Prophet went not about the cure of his Leprosie in that way and fashion which he would have him, did not therefore (for a time) see that way of cure which God had revealed to him. For the Holy Ghost is not bound to write all the principles of Religion under Common-place heads, nor to say expressely, *In this place of Scripture you may see the old Sabbath abrogated, and the new instituted*; for we find no such kind of expressions concerning *Pauls* Epistles and many books of Scripture, that this or that Epistle or book is Canonical; which yet we know to be so by other evidences. We know also that the Holy Ghost by brief hints of Truth, gives occasion of large Commentaries; and by writing about other matters *tanquam aliud agens*, it brings forth to light by the By revelations of great concernment, which it saw meet purposely in that manner to make known. And as in many other things it hath thus done, so especially in this of the Sabbath. So that if our hearts like Locks were fitted to Gods Key, they would be soon opened to see thorough the difficulties of this point; which I confesse of all practicall points hath been most full of knots and difficulties to my own weaknesse.

Thesis 2.

2. To make Apostolicall *unwritten* inspirations notified and made known in their dayes to the Churches, to be the cause of the change of the *Day*, is to plough with a Popish Heifer, and to cast that Anchor on which deceivers rely, and by which they hope to save themselves when they know not how otherwise to defend their falshoods.

Thesis 3.

3 To make Ecclesiasticall Custome, established [illegible] by the Imperiall *Law* of *Constantine*, to be the [illegible] of

the *change*, is to make a prop for Prelacy, and a step to Popery, and to open a gap to all humane inventions. For if it be in the Churches power to appoint the greatest *Holy day*; why may not any other Rite and Ceremony be imposed also? and if it be free to observe this day or not in respect of it selfe, because it wants a divine institution, and yet necessary to observe it in respect of the Churches Custome and constitution (as some pretend) why may not the Churches Commandment be a rule of obedience in a thousand things else as well as in this? and so introduce *Will-Worship*, and to serve God after the tradition of men which God abhors? Prim. part. cap. 1. *Heylin.* Hist. l. 2.

Thesis 4.

4. The observation of the first day of the weeke for the Christian Sabbath ariseth from the force of the fourth Commandment, as strongly as the observation of the *media cultus*, or means of worship now under the New Testament, doth from the force of the second Commandment; only let this be supposed, that the day is now changed (as we shall hereafter prove) as also that the worship it self is changed by divine institution; for Gospel-institutions when they be appointed by divine and soveraign Authority, yet they may then be observed and practised by vertue of some morall Law. The Gospel appointed new Sacraments, but we are to use them by vertue of the second Commandment: so here the Gospel appoints a new seventh day for the Sabbath, but it stands by vertue of the fourth Commandment: and therefore the observation of it is not an Act of Christian Liberty, but of Christian duty imposed by divine Authority and by vertue of the moral Law.

Thesis 5.

5. For the morality of the fourth Commandment (as hath been proved) being preserved in observing not *that* Sabbath only, nor yet a Sabbath meerly when man sees meet: but in observing *the Sabbath*, i. e. such a Sabbath as is determined and appointed of God, (which may therefore be either the first or last of the seven dayes) Hence it is that the first of the seven, if it be determined and instituted of God under the New Testament, ariseth equally from the fourth Commandment, as the last seventh day did under the old Testament; and therefore it is no such *piaculum* nor delusion of the common People, as Mr. *Brabourne* would make it, to put the Title of the Lords Sabbath upon the Lords day, and to call it the Sabbath day; for if it be borne out of the same wombe the first seventh was, if it arise (I mean) from the same Com-

mandment, *Remember to keep holy the Sabbath day*; why may it not bear the name of the Sabbath now, as the first-born did in former times?

Thesis 6.

6. If the Lord would have man to worke six dayes together, according to his own example, and the morality of the fourth Commandement, that so a seventh day determined by himselfe might be observed; Hence it is that neither two Sabbaths in a week can stand with the morality of the fourth Commandement, nor yet could the former Sabbath be justly changed into any other day then into the first day of the week; the first day could not belong to the week before; for then there should be eight days in a week; and if it did belong to the week following, then (if we suppose that the second day had been the Sabbath) there must be one working day, *viz.* the first day to go before it, and five working dayes after it, and so there should not nor could not be six working dayes continued together, that the seventh might be the Lords according to the morality of the fourth Commandement. And hence it is that no Humane or Ecclesiasticall power can change the Sabbath to what day of the week they please, from the first, which now is.

Thesis 7.

7. It should not seem an uncouth Phrase, or a hard saying, to call the first day of the weeke a seventh or the seventh day: for though it be the first absolutely in order of existence from the Creation, yet relatively in way of relation, and in respect of the number of seven in a week, it may be invested with the name and title of a seventh, even of such a seventh as may lawfully be crowned and annointed to be the Sabbath day; for look as *Noah*, though he was the first in order of yeares and dignity of entrance into the Ark, yet he is called the eight, 2 *Pet.* 2. 5. in that he was one of them (as the learned observe) *qui octonarium numerum perficiebant*, or who made up the number of eight: so it is in respect of the first day, which in divers respects may be called the first, and yet the seventh also. Mr. *Brabournes* Argument therefore is of no solidity, who goes about to prove the Christian Sabbath to be no Sabbath, Because, "*That Sabbath which the fourth Commandement injoynes is called the seventh day, but all the Evangelists cal the Lords day the first day of the week, not the seventh day.* For he should remember that the same day in divers respects may be called the first day, and yet the seventh day; for in respect of its naturall existence and being, it may be

be and is called the first day, and yet in respect of divine use and application, it may be and is called the seventh day, even by vertue of the fourth Commandement, which is the Lords day, which is confessed to be the first day.

Thesis 8.

For although *in numero numerante* (as they call it,) *i. e.* in number numbring there can be but one seventh, which immediately follows the number six; yet in *numero numerato. i. e.* in number numbred, or things which are numbred, (as are the dayes of the week) any of the seven may be so in way of relation and proportion. As suppose seven men stand together, take the last man in order from the other six, who stand about him, and he is the seventh: so againe take the first in order, and set him apart from the six who stand below him, and if the number of them who are taken from him make up the number of six, he then may and must necessarily be called the seventh. Just thus it is in the dayes of the week; the first Sabbath from the Creation might be called the seventh day in respect of the six dayes before it; and this first day of the week may be called the seventh day also, in respect of the six working dayes together after it. That may be called the last seventh; this the first seventh, without any absurdity of account which some would imagine: and if this first day of the week is called the eight day according to *Ezekiels* Prophesie of Evangelicall times, and his reckoning onward from the Creation, *Ezek.* 43. 27. why may it not then in other respects put on the name of a seventh day also? 8.

Thesis 9.

The reason why the Lord should depose the last seventh, and exalt and crowne the first of seven to be the day of the Christian Sabbath, is not so well considered, and therefore to be here narrowly examined. For as for those Easterne Christians, who in the primitive times observed two Sabbaths in a week, the Jewish and the Christian, doubtlesse their milke sod over, and their zeale went beyond the Rule. The number of Jewes who were beleevers, and yet too too zealous of their old customes, we know, did fill those places in their dispersion and before more then the Westerne and more remote parts, and therefore they might more powerfully infect those in the East; and they to gaine or keep them, might more readily comply with them. Let us therfore see into the reasons of this change from one seventh unto another. 9.

Thesis 10.

The good will of him who is Lord of the Sabbath, is the 10.

the first efficient and primary cause of the institution of a new Sabbath; but the Resurrection of Christ being upon the first day of the week, *Mark* 16.9. is the secondary, morall or moving cause hereof: the day of Christs resurrection being Christs joyfull day for his Peoples deliverance, and the worlds restitution and new Creation, it is no wonder if the Lord Christ appoint it, and the Apostles preach and publish it, and the primitive Christians observe it as their holy and joyfull day of rest and consolation. For some notable work of God upon a day, being ever the morall cause of sanctifying the day: hence the work of redemption being finished upon the day of Christs Resurrection, and it being the most glorious work that ever was, and wherein Christ was first most gloriously manifested to have rested from it, *Rom.* 1. 4, hence the Lord Christ might have good cause to honour this day above all others: and what other cause there should be of the publike solemne Assemblies in the primitive Churches, upon the first day of the week, then this glorious work of Christs Resurrection, upon the same day which began their great joy for the rising of the Sun of righteousnes, is scarce imaginable.

Thesis 11.

11. No action of Christ doth of it selfe sanctifie any time; for if it did, why should we not then keepe as many Holy dayes every year as we find holy actions of Christ recorded in Scripture, as the superstitious Crew of blind Papists do at this day? But if God who is the Lord of time shall sanctifie any such day or time wherein any such action is done, such a day then is to be kept holy; and therefore if the will of God hath sanctified the day of Christs Resurrection, we may lawfully sanctify the same day; and therefore Mr. *Brabourne* doth us wrong, as if we made the Resurrection of Christ, meerly to be the cause of the change of this day.

Thesis 12.

12. Why the Will of God should honour the day of Christs Resurrection as holy, rather then any other day of his Incarnation, Birth, Passion, Ascension: It is this; because Christs rising day was his resting or Sabbath day, wherein he first entred into his rest, and whereon his rest began. For the Sabbath or Rest-day of the Lord our God, only can be our Rest-day according to the fourth Commandement. Hence the day of Gods rest from the work of Gods Rest from the work of Creation, and the day of Christs Rest from the work of Redemption, are only fit and capable of being our Sabbaths. Now the Lord Christ in the day of his incarnation and birth

did

did not enter into his rest, but rather made entrance into his labour and sorrow, who then began the work of Humiliation, *Gal.* 4.4,5. and in the day of his passion, he was then under the sorest part and feeling of his labour, in bitter Agonies upon the Crosse and in the Garden. And hence it is that none of those days were consecrated to be our Sabbath or rest-dayes, which were days of Christs labour and sorrow; nor could the day of his Ascension be fit to be made our Sabbath, because although Christ then and thereby entred into his place of Rest (the third Heavens) yet he did not then make his first entrance into his estate of rest, which was in the day of his Resurrection; the wisedome and will of God did therefore choose this day above any other to be the Sabbath day.

Thesis 13. 13

Those that goe about (as some of late have done) to make Christs Ascension-day the ground of our Sabbath-day, had need be fearefull lest they lose the truth and goe beyond it, while they affect some new discoveries of it, which seems to be the case here. For through Christ at his Ascension entred into his place of Rest, yet the place is but an Accidental thing to Christs Rest it selfe, the State of which was begun in the day of his Resurrection; and therefore there is no reason to prefer that which is but accidental above that which is most substantiall; or the day of entrance into the place of his Rest in his Ascension, before the day of Rest in his Resurrection: beside, its very uncertain whether Christ ascended upon the first day of the week; we are certain that he arose then; and why we should build such a vast change upon an uncertainty, I know not. And yet suppose that by deduction and strength of wit it might be found out, yet wee see not the Holy Ghost expressely setting it down, *viz.* That Christ ascended upon the first day of the week, which if he had intended to have made the ground of our Christian Sabbath, he would surely have done: the first day in the week being ever accounted the Lords day in Holy Scriptures; and no other first day do we find mentioned on which he ascended, but only on that day wherein he arose from the dead.

Thesis 14. 14.

And looke as Christ was a Lambe slaine from the foundation of the World meritoriously, but not actually: So he was also risen againe in the like manner from the foundation of the world meritoriously, but not actually. Hence it is that look as God the father actually instituted no Sabbath day, untill he had actually finished his work of Creation, so

neither

neither was it meet that this day should be changed, untill Christ Jesus had actually finished (and not meritoriously only) the work of Redemption or Restoration: And hence it is that the Church before Christs coming might have good reason to sanctifie that day, which was instituted upon the actuall finishing of the work of Creation, and yet might have no reason to observe our Christian Sabbath; the work of Restoration and new Creation, and rest from it, not being then so much as actually begun.

Thesis 15.

15. Whether our Saviour appointed that first individuall day of his resurrection to be the first Christian Sabbath, is somewhat difficult to determine; and I would not tie knots and leave them for others to unloose; This only I aime at, that although the first individuall day of Christs Resurrection should not possibly be the first individuall Sabbath, yet still the Resurrection of Christ is the ground of the institution of the Sabbath, which one consideration dasheth all those devices of some mens Heads, who puzzle their Readers with many intricacies and difficulties, in shewing that the first day of Christs Resurrection could not be the first Sabbath, and thence would inferre that the day of his Resurrection, was not the ground of the institution of the Sabbath, which inference is most false; for it was easie with Christ to make that great worke on this day to be the ground of the institution of it, some time after that work was Past.

Thesis 16.

16. The sinne and fall of man having defaced and spoyled (*de jure* though not *de facto*) the whole worke of Creation, as that learned * Bishop well observes; It was not so meet therefore that the Sabbath should be ever kept in respect of that work, but rather in respect of this new Creation or Restoration of all things by Christ, after the actuall Accomplishment thereof in the day of his Resurrection. But look as God the father having created the world in six dayes, he rested therefore and sanctified the seventh: So this work being spoiled and marred by mans sin, and the new Creation being finished and ended, the Lord therefore rested the first day of the week, and therefore sanctified it.

*Lake Theses.

Thesis 17.

17. The fourth commandment gives in the reason why God sanctified the seventh day from the Creation, viz. because God rested on that day, and as it is in Exod. 31. 17. was refreshed in it, that is, took a complacency and delight in

in his work, he done and finished. But the sin of man in falling from his first Creation, made God repent that ever he made man, Gen. 6. and consequently the world for man, and therefore it tooke off that complacency or rest and refreshing in this his work; is therefore the Lord betake himselfe to work a new work, a new Creation or Renovation of all things in and by his Son, in which he will for ever Rest, may not the day of his rest be then justly changed into the first of seven, on which day his rest in his new work began, whereof he will never repent? If the Lord vary his rest, may not he vary the time and day of it, ? nay must not the time and day of our rest be varied, because the ground of Gods rest in a new work is changed?

Thesis 18. 18.

As it was no necessary duty therefore, perpetually to observe that seventh day wherein God first rested, because his rest on that day is now changed; so also it is not necessary orderly to observe those six dayes of labour, wherein He first laboured and built the world, of which for the sin of man he is said to have repented; yet notwithstanding, though it be no necessary duty to observe those particular six dayes of labour, and that seventh of Rest, yet it is a morall duty (as hath been proved) to observe six dayes for labour, and a seventh for Rest; and hence it follows that although the Lord Christs Rest on the Day of his Resurrection (the first day of the week) might and may justly be taken as a ground of our rest on the same day; yet his labour in the work of Redemption three and thirty yeers and upward, all the dayes of his life and humiliation, could not nor cannot justly be made the ground or example of our labour, so as we must labour and worke thirty three yeeres together before we keep a *Sabbath* the Day of Christs Rest. Because although God could alter and change the Day of Rest without infringment of the *Morality* of the fourth Commandment; Yet he could not make the example of Christs labour thirty three yeers together, the ground or example of our continuance in our work, without manifest breach of that *Morall Rule*, *viz.* That man shal have six dayes together for labour, & the seventh for Rest. For man may rest the first day of the week, and withall observe six dayes for labour, and so keep the fourth Commandment; but he cannot labour 33. yeers together, and then keep a *Sabbath* without apparent breach of the same Commandment: and therefore that *Argument* of Master *Bradburne* against our Christian *Sabbath* melts into Vanity, wherein he

urgeth

urgeth an equity of the *Change* of the Dayes of our Saviour, *either three Dayes onely together (as Christ did lie in the grave) or 33. yeers together (as he did all the dayes of his Humiliation) in case we will make a Change of the Sabbath, from the Change of the Day of Christs Rest.* And yet I confesse ingenuously with him, that if the Lord had not instituted the first Day of the week to be our Christian *Sabbath*, all these, and such like arguings and reasonings were invalid to prove a *Change*; for mans reason hath nothing to do to *Change* dayes without Divine appointment and institution: these things onely I mention why the wisdome of God might well alter the Day. The proofs that he hath changed it, shall follow in due place.

Thesis 19.

19. The Resurrection of Christ may therefore be one ground, not onely of the Sanctification of the Christian *Sabbath*, but also a sufficient ground of the abrogation of the Jewish *Sabbath*. For, first, the greater light may darken the lesse, and a greater work (as the Restoration of the World above the Creation of it) may overshadow the lesse, *Jerem* 23. 7, 8. *Exod.* 12. 2. Secondly, Mans sinne spoyled the first Rest, and therefore the day of it might be justly abrogated. For the horrible wrath of God had been immediatly poured out upon man (as might be proved, and as it was upon the lapsed Angels) and consequently upon all Creatures for mans sake, if Christ had not given the Father Rest, for whose sake the world was made, *Revel.* 4. 11. and by whose meanes and mediation the World continues as now it doth, *Ioh.* 5. 22.

Thesis 20.

20. Yet although Christs Resurrection be one ground not onely of the Institution of the new *Sabbath*, but also of the abrogation of the Old, yet it is not the onely ground why the Old was abrogated; For, (as hath been shewen) there was some type affixed to the Jewish *Sabbath*, by reason of which there was just cause to abrogate, or rather (as *Calvin* calls it) to translate the *Sabbath* to another Day. And therefore this dasheth another of Mr. *Brabournes* dreames, who argues the continuance of the Jewish *Sabbath*, because there is a possibility for all Nations still to observe it. *For* (saith he) *cannot we in England as well as they at* Jerusalem *remember that* Sabbath? Secondly *rest in it.* Thirdly, *Keep it holy.* Fourthly, *keep the whole day holy.* Fifthly, *the last of seven.* Sixthly, *and all this in imitation of God. Could no Nation* (saith he) *besides the Iewes observe these six things?* Yes verily that they

they could in respect of naturall ability; but the question is not what men may or might do, but what they ought to do, and should do. For besides the change of Gods Rest through the work of the Sonne, there was a Type affixed to that Jewish *Sabbath*, for which cause it may justly vanish at Christs death, as well as other types, in respect of the affixed Type, which was but accidentall; and yet be continued and preserved in another Day, being originally and essentially Moral: A *Sabbath* was instituted in *Paradise*, equally honoured by God in the Decalogue with all other Moral Lawes, foretold to continue in the dayes of the Gospel by *Ezekiel* and *Isaiah*, Ezek. 43. *ult. Isa.* 56. 4. 6. and commended by Christ, who bids his people pray, *that their flight may not be in the winter or Sabbath-day*, as it were easie to open these places against all Cavils; and therefore it is for substance Moral. Yet the word *Sabbatisme*, Heb. 4. 9. and the Apostles gradation from yeerely Holy-dayes to monthly new-moons, and from them to weekly Sabbaths, which are called *shadowes of things to come*, *Colos.* 2. 16. seemes strongly to argue some type affixed to those individual Sabbaths, or Jewish seventh dayes; and hence it is perhaps that the *Sabbath* is set among Moral Lawes in the Decalogue, being originally and essentially Moral, and yet is set among ceremonial Feast-dayes, *Levit.* 23. 2, 3. because it is accidentally typical. And therefore Mr. *Brabourne* need not raise such a dust, and cry out, *Oh monstrous! very strange! what a mingle-mangle! what a hotch-potch have we here! what a confusion and jumbling of things so farre distant, as when Morals and Ceremonials are here mingled together!* No verily, we do not make the fourth Commandment essentially Ceremonial; but being acidentally so, why may it notwithstanding this be mingled among the rest of the Morals? Let one solid reason be given, but away with words.

Thesis 21. 21.

If the question be, what Type is affixed and annexed to the *Sabbath*? I think it difficult to find out, although mans wanton wit can easily allegorize and readily frame imaginations enough in this point. Some thing it typified Christs Rest in the grave; but I feare this will not hold, no more then many other Popish conjectures, wherein their allegorizing Postillers abound. *Bullinger* and some others think that it was Typical in respect of the peculiar Sacrifices annexed to it, which Sacrifices were Types of Christ, *Numb*, 28. 9. And although much might be said for this against that which Mr. *Brabourne* replies, yet I see nothing cogent in this; for the mul-

tiplying

tiplying of Sacrifices (which were per accidens festi) on this Day proves rather a specialty of worshipping God more abundantly on this Day, then any Ceremonialnesse in it; for if the offering of Sacrifices meerly, should make a day Ceremonial, why did it not make every Day Ceremonial in respect of every dayes offering of the Morning and Evening Sacrifice? Some think that our Rest upon the Sabbath (not God the Fathers Rest, as Mr. *Brabourne* turnes it) was made not onely a resemblance, but also a Type of our Rest in Christ, of which the Apostle speaks, *Heb.* 4. 3. which is therefore called a *Sabbatisme*, ver. 9. or a keeping of a *Sabbath* as the word signifies. What others would inferre from this place to make the *Sabbath* to be meerly Ceremonial: and what Mr. *Brabourne* would answer from hence, that it is not at all Ceremonial, may both of them be easily answered here again as already they have been in some of the former *Theses*. Some scruples I see not yet through about this text, inforce me herein to be silent, and therefore to leave it to such as think they may defend it, as one ground of some affixed Type unto the Jewish *Sabbath*.

Thesis 22.

22. Learned *Junius* goes before us herein, and points out the Type affixed to that *Sabbath*; For, besides the first institution of it in *Paradise*, he makes two other causes which he calls Accessory, or affixed and added to it. 1. One was *Civilis* or Civil, that men and beasts might rest from their toilsome labour every week. 2. *Ceremonialis* or Ceremonial; for their solemne Commemoration of their deliverance out of *Egypt*, which we know typified our deliverance by Christ, *Deut.* 5. 15. Some think indeed that their deliverance out of *Egypt* was upon the Sabbath day; but this I do not urge; because though it be very probable, yet it is not certaine; onely this is certaine, that they were to Sanctifie this *Day* because of this their Deliverance; and 'tis certaine this Deliverance was Typical of our deliverance by Christ: and hence 'tis certaine that there was a Type affixed to this *Sabbath*; and because the Scripture is so plain and expresse in it, I am inclined to think the same which *Junius* doth, that this is the Type rather then any other I have yet heard of: against which I know many things may be objected; onely it may be sufficient to clear up the place against that which Mr. *Brabourne* answers to it.

Jun. Ann. in Gen. 2. 3.

Thesis 23.

23. *The Deliverance out of Egypt, [illegible] is not so [illegible]*

as the ground of the Institution of the Sabbath, but only as a motive to the observation thereof; as it was more generall in the Preface to the Decalogue to the obedience of every other command which notwithstanding are not Ceremonial; for God saith, I am the Lord who brought thee out of Egypt, *therefore keepe thou the first, the second, the third, the fifth, the sixth, as well as the fourth Commandment; and therefore* (saith he) *we may make every Commandment Ceremonial as well as the Sabbath, if the motive of deliverance out of* Egypt *makes the Sabbath to be so.* This is the substance and sinewes of his discourse herein; and I confesse its true, their Deliverance out of *Egypt* was not the first ground of the institution of it, but *Gods* Rest after his six dayes labour; yet it was such a ground as we contend for, *viz.* a secondary and an annexed or affixed ground. And that it was not a Motive only to observe that day (as it is in the Preface to the Decalogue) but a superadded ground of it, may appear from this one consideration, *viz.* because that very ground on which the Lord urgeth the observation of the *Sabbath* in *Exod.* 20. 11. it is wholly left out in the repetition of the Law, *Deut.* 5. 15. and their deliverance out of *Egypt* put into the roome thereof: for the ground in *Exod.* 20. 11. is this, *Six dayes God made Heaven and Earth, and rested the seventh day and sanctified it*; but instead of these words, and of this ground, we finde other words put into their roome, *Deut.* 5. 15. *Remember thou wast a servant in the Land of* Egypt, *and that the Lord brought thee out thence with a mighty hand, therefore the Lord thy God commandeth thee to Keepe the Sabbath.* Which seems to argue strongly that these words are not a meer Motive but another ground of the observation of the *Sabbath*. And why might not the generall Motive in the Preface of the Decalogue, serve as a sufficient Motive to the obedience of this Commandment, if there was no more but a Motive in these words of *Deut.* and therefore I suppose this was also the ground and affixed Type unto the Jewish *Sabbath*.

Thesis 24.

But still the difficulty remains; for Master *Brabourne* will say that those were but humane reasons; but what ground is there from Scripture for the institution of another *Sabbath*, as well as of the abrogation of the old? which if it be not clearer, I confesse this cause sinks; here therefore let it be again observed, that we are not to expect such evidence from Scripture concerning this *Change*, (as fond and humorous wits sometimes pleade for) in this controversie, namely, *That Christ should come with Drum and Trumpet*, as it were upon 24.

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Mount Zion, and proclaime by word or writing in so many expresse words, *That the Jewish Sabbath is abrogated, and the first day of the week instituted in its roome to be observed of all Christians to the end of the world.* For tis not the Lords manner so to speak in many other things which concerne his Kingdome, but as it were occasionally, or in way of History, or Epistle to some particular Church or people; and thus he doth concerning the *Sabbath*: and yet Wisdomes mind is plain enough to them that understand. Nor do I doubt but that those Scriptures which are sometimes alledged for the *Change* of the *Sabbath*, although at first blush they may not seeme to beare up the weight of this cause, yet being throughly considered, they are not onely sufficent to stablish modest minds, but are also such as may ἐπιστομίσαι or stop the mouths even of wranglers themselves.

25. *Thesis 25.*

I doe not thinke that the exercise of holy duties on a Day argues that such a Day is the Christian Sabbath Day; for the Apostles preached commonly upon the Jewish *Sabbath*, sometime upon the first day of the week also: and therefore the bare exercise of holy duties on a day is no sufficient Argument that either the one or the other is the Christian *Sabbath*; for then there might be two *Sabbaths*, yea many *Sabbaths* in a week, because there may be many holy duties in severall dayes of the week, which we know is against the *Morality* of the fourth Commandment.

26. *Thesis 26.*

Yet notwithstanding although holy duties on a Day doe not argue such a Day to be our *Sabbath*, yet that Day which is set apart for *Sabbath* services *rather* then any other Day, and is honoured above any other Day for that end, surely such a day is the Christian *Sabbath*. Now, if it may appear that the first Day of the week was thus honoured, then certainly it is to be accounted the Christian *Sabbath*.

27. *Thesis 27.*

The Primitive patterne Churches thus honoured the first Day of the week; and what they practised without reproof, that the Apostles (who planted those Churches) enjoyned and preached unto them so to do; at least in such weighty matters as the *Change* of Dayes, of preferring one before that other which the Lord had honoured before; and what the Apostles preached, that the Lord Jesus commanded *Matth. 28. 20. Go teach all Nations the which I Command you*: unlesse any shall thinke that the Apostles sometime went beyond

yond their Commission to teach that to others which Christ never commanded, which is blasphemous to imagine; for though they might erre in practise as men, and as *Peter* did at *Antioch*, and *Paul* and *Barnabas* in their contention; yet in in their publike ministry they were infallibly and extraordinarily assisted, especially in such things which they hold forth as patterns for after times: If therefore the Primitive Churches thus honoured the first day of the week above any other day for *Sabbath* services, then certainly they were instituted and taught thus to do by the Apostles approving of them herein; and what the Apostles taught the Churches, that, *the Lord Jesus commanded to the Apostles.* So that the approved practise of the churches herein shewes what was the Doctrine of the Apostles; and the Doctrine of the Apostles shewes what was the command of Christ: so that the sanctification of this First Day of the week is no humane tradition but a Divine institution from Christ himselfe.

Thesis 28.

That the Churches honoured this Day above any other, shall appeare in its place, as also that the Apostles commanded them so to doe. Yet Mr. *Primrose* saith that this latter is doubtful: and Mr. *Ironside* (not questioning the matter) fals off with another evasion, viz. *That they acted herein not as Apostles, but as ordinary Pastours, and consequently as fallible men, not only in commanding this* Change *of the Sabbath, but in all other matters of Church government (among which he reckons this of the* Sabbath *to be one) which he thinks were imposed according to their private wisdome as most fit for those times, but not by any Apostolicall Commission as concerning all times.* But to imagine that matters of Church-government in the Apostles dayes were coats for the Moon in respect of after-times, and that the form of it is mutable (as he would have it) I suppose will be digested by few honest and sober minds in these times, unlesse they be byassed for a season by politick ends, and therefore herein I will not now contend; onely it may be considered whether any private spirit could abolish that Day, which from the beginning of the world God so highly honoured, and then honour and advance another Day above it, and sanctifie it too (as shall be proved) for religious services. Could any do this justly but by immediate dispensation from the Lord Christ Jesus? and if the Apostles did thus receive it immediately from Christ, and so teach the observation of it, they could not then teach it as fallible men, and as private Pastors, as he would have it;

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Iron. Qu. 5. cap. 89.

it; a pernicious conceit, enough to undermine the faith of Gods elect in many matters more weighty then this of the *Sabbath.*

Thesis 29.

29 To know when and where the Lord Christ instructed his Desciples concerning this *Change*, is needlesse to enquire. It is sufficient to beleeve this, that what the Primitive Churches exemplarily practised, that was taught them by the Apostles who planted them; and that whatsoever the Apostles preached, the Lord Christ commanded, as hath been shewen. Yet if the *Change* of the *Sabbath* be a matter appertaining to the Kingdome of God, why should we doubt but that within the space of his forty dayes abode with them after his Resurrection, he then taught it them, for 'tis expressely said that He then taught them such things, *Acts* 13.

Thesis 30.

30 When the Apostles came among the Jewes, they preached usually upon the Jewish Sabbaths, but this was not because they did thinke or appoint it herein to be the Christian Sabbath, but that they might take the fittest opportunity and season of meeting with, and so of preaching the Gospel to the Jewes in those times. For, what power had they to call them together when they saw meet? or if they had, yet was it meet for them thus to do, before they were sufficiently instructed about Gods mind for setting apart some other time? and how could they be sufficiently and seasonably instructed herein without watching the advantage of those times which the Jewes yet thought were the only Sabbaths? The dayes of *Pentecost*, *Passeover* and houres of prayer in the Temple, are to be observed still as well as the Iewish Sabbath, if the Apostles preaching on their Sabbaths argues the continuance of them, as Mr. *Brabourne* argues; for we know that they preached also and went up purposely to *Jerusalem* at such times to preach among them as well as upon the Sabbath dayes: look therefore as they laid hold upon the dayes of *Pentecost* and *Passeover* as the fittest seasons to preach to the Jewes, but not thinking that such Feasts should still be continued, so it is in their preaching upon the Jewish Sabbaths.

Thesis 31.

31. Nor did the Apostles sinfully Iudaize by preaching to the Jewes upon their Sabbaths (as Mr. *Brabourne* would inferre), *supposing that their Sabbaths should not be still observed, they should then Judaize and after Ceremonies*, saith he, *and so build up those things which they laboured to destroy*: For, suppose they did observe

serve such Dayes and Sabbaths as were Ceremonial for a time, yet it being done not in conscience of the Day, but in conscience of taking so fit a season to preach the Gospel in, it could not nor cannot be any sinful Iudaizing, especially while then, the Iews were not sufficiently instructed about the abolishing of those things. For. Mr. *Brabourne* could not but know that all the Iewish Ceremonies being once the appointment of God, were to have an honourable burial, and that therefore they might be lawfully observed for a time among the Iewes, untill they were more fully instructed about them; and hence *Paul* Circumcised *Timothy* because of the Iewes, *Acts.* 16. 3. and did otherwise conforme to them, that so he might winne and gaine the more upon them: and if *Paul* observed purposely a Iewish Ceremony of Circumcision, which was not necessary, nay which was not lawfull to be observed among the Gentiles, *Galat.* 5. 2. and yet he observed it to gaine the Iewes: why might not *Paul* much more preach the Gospel, which is in it selfe a necessary Duty, upon a Iewish Sabbath which fell out occasionally to him, and therefore might lawfully be observed for such an end among the Iewes, which among the Gentiles might be unlawful? Suppose therefore that the Apostles might have taught the Iewes from house to house (as Mr, *Brabourne* argues against the necessity put upon the Apostles to preach upon the Iewish Sabbath) yet what Reason or Conscience was there to lose the opportunity of publike preaching for the more plentiful gathering in of soules, when many are met together, and which may lawfully be done, and be contented onely to seek their good in such private waies? and what although Paul did assemble the chiefe of the Iewes togerher at *Rome* when he was a prisoner, to acquant them with Civill matters about his imprisonment, *Acts.* 28. 17. yet had he power to do thus in all places where he came? or was it meet for him so to do? Did nor he submit the appointment of a sacred Assembly to heare the word rather unto them, then assume it to himself, *Acts* 28 23. It is therefore false and unsound which Master *Brabourne* affirmes, *viz. That* Paul *did preach on the Iewish Sabbath in conscience of the Day, not merely with respect of the opportunity he then tooke from their owne publike meetings, then to preach to them;* For (saith he) *Paul had power to assemble them together upon other dayes:* This, I say, is both false; for he that was so much spoken against among them, might not in all places be able to put forth such a power; as also 'tis unsound; for, suppose he had such a power, yet whether it was so meet for him to put

forth in appointing other times, may be easily judged of by what hath been said.

Thesis 32.

32. Nor is there a foundation here laid of making all other actions of the Apostles unwarrantable or unimitable (as Mr. *Brabourne* saith) because we are not to imitate the Apostles herein in preaching upon the *Iewish Sabbaths*. For no actions either of Christ or the Apostles which were done meerly in respect of some speciall occasion, or speciall reason, are, *eatenus*, or in that respect binding to others: For, the example of Christ eating the Lords supper onely with men, not women, in an upper chamber, and towards the dark evening, doth not bind us to exclude women, or not to celebrate it in other places and times; because we know that these actions were meerly occasioned in respect of speciall reasons (as the eating of the *Passeover* with ones own family, Christs family not consisting of women) so it is here in respect of the *Sabbath*; The Apostles preaching upon the *Iewish Sabbaths* was meerely occasionall, by occasion of the publique meetings (their fittest time to doe good in) which were upon this and any other day.

Thesis 33.

33. Now although the Iewes observing this day, the Apostles observed it among the *Iewes* by preaching among them; yet we shall finde that among the Christian Gentile Churches and believers (where no Iudaisme was to be so much as tolerated for a time) not any such day was thus observed, nay another day, the first day in the weeke is honoured and preferred by the Apostles above any other day in the weeke for religious and *Sabbath* services. For, although Holy duties doe not argue alway a Holy day; yet when wee shall finde the Holy Ghost single out and nominate one particular day to be observed and honoured *rather* then any other day, and rather then the Iewish seventh day it selfe for Sabbath services and Holy duties: this undeniably proves that day to be the Christian Sabbath: and this we shall make evident to be the first day of the weeke. Which one thing seriously minded (if proved) doth utterly subvert the whole frame and force of Master *Brabournes* shady Discourse for the observation of the Jewish Sabbath, and most effectually establisheth the Christian *Sabbath*. Master *Brabourne* therefore herein beftits his wits, and tells us on the contrary that *Paul* preached not onely

onely to the Iewes, but even unto the Gentiles upon this Iewish *Sabbath* rather then any other day; and for this end brings double proofs; one is *Acts* 13. 42,44. where the Gentiles are said to desire *Paul* to preach to them εἰς τὸ μεταξὺ σάββατον, i. e. the weeke betweene, or any Day betweene till the next Sabbath (as some translate it) or (if Master *Brabourne* will) *the next Sabbath, or Iewish Sabbath, when almost all the City came out to heare* Paul, *who were most of them Gentiles, not Iewes.* Be it so, they were Gentiles indeed; but as yet no Church or Christian Church of Gentiles actually under Christs Government and Ordinances, among whom (I say) the first day of the weeke was so much honoured above any other day for sacred Assemblies. For, 'tis no wonder if the Apostles yield to their desires in preaching any time of the weeke, which they thought the best time, even upon the Iewish Sabbath; among whom the Iewes being mingled, they might have the fitter opportunity to preach to them also, *and so become all things to all men to gaine some.* His second proofe is, *Acts* 16 12, 13. and here he tells us that *Paul* and *Timothy preached not to the Iewes, but to the Gentiles, upon the Sabbath day.* I confesse they are not called Iewes no more then 'tis said that they were Gentiles; but why might not *Lydia* and her company be Iewes or Iewish Proselytes, vvho vve know did observe the Iewish Sabbath strictly till they were better instructed, as they did all other Jewish ceremonies also? For *Lydia* is expressely said to be one who worshipped God before *Paul* came. Master *Brabourne* tels us, *they were no Iewish Proselytes, because they had no Iewish Synagogue, and therefore they were faine to goe out of the City into the Fields, beside a River, to pray.* I confesse the Text saith that they went out to a River side where prayer was wont to be made; but that this was the open Fields, and that there was no Oratory, house, or place of shelter to meet and pray in, this is not in the Text, but its Master *Brabournes* comment and glosse on it. But suppose it was in the open Fields, and that they had no Synagogue: yet will it follow that these were not Iewes? might not the Iewes be in a Gentile City for a time without any Synagogue? especially if their number be but small, and this small number consist chiefly of women, as it seemes this did, whose hearts God touched, leaving their husbands to their owne waies? If they were not Iewes or rather Iewish Proselytes, why did they choose the Sabbath day (which

(which the Iewes so much set by) rather then any other, to pray and worship God together in? But verily such answers as these wherewith the poor man abounds in his Treatise, make me extreamly fear that he rather stretcht his Conscience, then was acted by a plaine deluded Conscience in this point of the Sabbath.

Thesis. 34.

34. It remains therefore to prove that the first Day of the week is the Christian Sabbath by Divine institution; and this may appeare from those three texts of Scripture ordinarily alledged for this end.

I. *Acts* 20.7.
II. 1 *Cor.*16.2.
III. *Revel.*1.10.
} Which being taken joyntly together, hold these three things:

1. That the first Day of the week was honoured above any other day for Sabbath services in the Primitive Churches practise, as is evident, *Acts* 20.7.
2. That the Apostles commanded the observation of this Day rather then any other for Sabbath-services, as is evident, 1 *Cor.* 16.1,2.
3. That this day is holy and sanctified to be holy to the Lord above any other day, and therefore it hath the Lords name upon it (an usual signe of things Holy to him) and therefore called the Lords Day, as is evident, *Revel* 1. 10. but these things need more particular explication.

Thesis 35.

35. In the first of these places, *Acts* 20.7. these particulars are manifest.

1. That the Church of *Troas* (called Disciples) publikely and generally now met together, so that it was no private Church meeting (as some say) but generall and open, according as those times would give leave.

2. That this meeting was upon the first day of the week, called ἐν τῇ μιᾷ τῶν σαββάτων: which phrase although *Gomarus*, *Primrose*, *Heylin*, and many others go about to translate thus, *viz.* upon one of the dayes of the week. Yet this is sufficient to dash that Dream (besides what else might be said) *viz.* That this phrase is expounded in other Scriptures to be the first day of the week, *Luke* 24, 1. *John* 20, 1. but never to be found throughout all the Scriptures expounded of one day in the week. *Gomarus* indeed tels us of ἐν μιᾷ ἡμερῶν *Luke* 5. 17. & 8. 22. & 19. 1. which is translated *quodam die*,

die, or a certain day; but this will not help him, for this is *not* ἐν τῇ μιᾷ τῶν σαββάτων as 'tis in this place. *Gomar.* Invest. Sent. & orig. Sab. cap. 9.

3. That the end of this meeting was Holy Duties, *viz.* to break bread, or to receive the Lords Supper, as the phrase is expounded, *Acts* 2. 43. which was therefore accompanied with preaching the word and prayer, Holy preparation and serious meditation about those great mysteries. Nor can this breaking of Bread be interpreted of their Love-feasts or common Suppers, as *Gomarus* suspects. For their Love-feasts and common Suppers were not of the whole Church together (as this was) but in several houses, as Mr. *Cartwright* proves from *Acts* 2. 46. And although the Corinthians used their Love-Feasts in publike, yet they are sadly reproved for it by the Apostle, 1 *Cor.* 11. 12. and therefore he would not allow it here.

4. 'Tis not said that *Paul* called them together, because he was to depart the next day, or that they purposely declined the Lords Supper till that day, because then *Paul* was to depart (as Master *Primrose* urgeth) but the text speaks of it as of a time and Day usually observed of them before, and therefore it is said that *when they came together to break bread*; and *Paul* therefore took his opportunity of preaching to them, and seemes to stay purposely, and wait seven dayes among them, that he might communicate with them, and preach unto them in this ordinary time of publike meeting, and therefore though he might privately instruct and preach to them the other seven dayes, yet his preaching now is mentioned in regard of some speciall solemnity of meeting on this Day. *Primr.* par. 3. cap. 5.

5. The first Day was honoured above any other Day for these Holy Duties; or else why did they not meet upon the last Day of the week, the Iewish Sabbath for these ends? For if the Christian Churches were bound to observe the Iewish Sabbath, why did they not meet then and honour the seventh Day above the first day? considering that it was but the day before, and therefore might easily have done it, more fitly too, had that seventh day been the Christian Sabbath.

6. Why is the first Day of the week mentioned which is attributed onely in the New Testament to the Day of Christs resurrection, unlesse this day was then usually honoured and sanctified for Holy Duties called here breaking of bread by a Synecdoche of a part for the whole, and therefore comprehends all other Sabbath Duties? For there is no more reason to exclude prayer, preaching, singing of Psalmes, &c. because these are not mentioned, then to exclude drinking of Wine in

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the Sacrament, (as the blinde Papists do) because this neither is here made mention of. Master *Primrose* indeed tels us that it may be, the first Day of the week is named in respect of the Miracle done in it upon *Eutichus*: But the Text it plaine, the time of the meeting is mentioned, and the end of it to break Bread, and the Miracle is but brought in as a particularly event which happened on this day, which was set apart first for higher ends.

Primr. par. 3. cap. 5.

7. Nor is it said in the Text that the Church of *Troas met every day together to receive the Sacrament* (as *Master* Primrose surgests) *and that therefore this action of breaking Bread was done without respect to any particular or special Day, it being performed every Day.* For, I do not finde that the Primitive Church received the Lords Supper every day: for though it be said, *Acts* 2. 42. That the Church continued in the Apostles Fellowship and breaking of Bread; yet it is not said that they brake Bread every day: they are indeed said to be daily in the Temple, *verse* 46. but not that they brake Bread every day in the Temple, or from house to house; or if they should, yet the breaking of Bread in this verse is meant of Common not Sacred Bread, as it is *verse* 42. where I think the Bread was no more Common, then their continuance in the Apostles Doctrine and Fellowship was Common; and therefore in this 46. *verse*, the phrase is altered, and the * Original word properly signifies ordinary Bread for common nourishment. And yet suppose they did receive the Sacrament every day, yet here the breaking of Bread is made mention of as the *opus diei*, or the speciall businesse of the day; and the day is mentioned as the special time for such a purpose; and hence no other day (if they break Bread in it) is mentioned, and therefore its called in effect *the day of meeting to break bread:* Nor do I finde in all the Scripture a day distinctly mentioned for holy duties (as this first day of the week is) wherein a whole people or Church meet together for such ends; but that day was Holy: the naming of the particular day for such ends, implies the Holinesse of it, and the time is purposely mentioned, that others in after times might purposely and specially observe that Day.

Ibid.

* κοινός.

8. Nor is it said that the Disciples met together, the night after the first day; but its expressely said to be upon the first day of the week: and suppose (as Mr. *Brabourne* saith) that their meeting was not together in the morning, but onely in the evening time to celebrate the Lords Supper, a little before the shutting in of the day; yet its a sufficient ground for conscience

conscience to observe this day above any other for holy services, although every part of the day be not filled up with publike & Church duties; for suppose the Levites on the Jewish sabbath should do no holy publike duty on their own Sabbath untill the day was farre spent; will Mr. *Brabourne* argue from thence, that the Jewish Sabbath was not wholly holy unto God? But againe, suppose the latter part of the day was spent in breaking of Bread, yet will it follow that no other part of the day was spent before, either in any private or publique holy duties? possibly they might receive the Lords Supper in the evening of this Sabbath (for the time of this action is in the general indifferent) yet might they not spend the rest of the morning in publike Duties, as we know some do now in some Churches, who are said to meet together to break Bread the latter part of this day, and yet sanctifie the Sabbath the whole day before. Suppose it be not expressely said that they did shut up shop-windwes at *Troas* and forsake the Plough and the Wheele, and abstaine from all servile work; yet if he beleeves that no more was done this day but what is expressely set downe, Mr. *Brabourne* must needs see a pitiful face of Christ in the Lords Supper, and people comming rushing upon it without any serious examination or preparation or singing of *Psalms*, because no such Duties as these are mentioned to be upon this Day.

9. Lastly, Master *Primrose* like a staggering man knowes not what to fasten on in answer to this place, & therefore tels us that suppose it was a Sabbath, yet that it might be taken up from the Churches Liberty and Custome, rather then from any Divine institution: But besides that which hath been said to dasht his Dreame, *Thes.* 27. the falsenesse of this common and bold assertion will appeare more fully in the explication of the second text, 1 *Cor.* 16. 1, 2. which now followes, wherein it will appeare to be an Apostolical (and therefore a Divine) Institution from Jesus Christ.

Thesis 36. In the second of the places therefore alledged, 1 *Cor.* 16. 1, 2. These things are considerable to prove the first day in the week to be the Christian Sabbath, and that not so much by the Churches practise, as by the Apostles precept; For, 36.

1. Although it be true, that in some cases Collections may be made any day for the poore Saints; yet why doth the Apostle here limit them to this day for the performance of this Duty? they that translate κατ' μίαν σαββάτων upon one day of the week, do miserably mistake the phrase, which in Scripture

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phrase onely signifies the first day of it, and beat their forheads against the maine Scope of the Apostle, *viz.* to fixe a certaine day for such a Duty as required such a certaine time? For, they might (by this translation) Collect their Benevolences one day in foure or ten yeers, for then it should be done one day in a week.

2: The Apostle doth not onely limit them to this time, but also all the Churches of *Galatia*, *verse.* 1. and consequently all other Churches if that be true, 2 *Cor.* 8. 13, 14. wherein the Apostle professeth he presseth not one Church, that he may ease another Church, but that there be an equality; and although I see no ground from this Text, that the maintenance of the Ministry should be raised every Sabbath day (for Christ would not have them reckoned among the poore, being labourers worthy of their Hire) and although this Collection was for the poore Saints of other Churches, yet the proportion strongly holds, that if there be ordinary cause of such Collections in every particular Church, these Collections should be made the first day of the week, much more carefully and religiously for the poore of ones own Church; and that in all the Churches of Christ Jesus to the end of the world.

3. The Apostle doth not limit them thus with wishes and counsels onely to do it, if they thought most meet, but ὅσπερ διέταξα, *verse* 1. *as I have ordained*, or instituted; and therefore bindes their consciences to it; and if *Paul* ordained it, certainly he had it from Christ Jesus who first commanded him so to appoint it; who professeth, that what he had received of the Lord, that onely he commanded unto them to do, 1. *Cor.* 11. 23.

4. If this day had not been more holy and more fit for this work of Love then any other day, he durst not have limited them to this Day, nor durst he have honoured this Day above any other in the weeke, yea above the Iewish seventh Day. For we see the very Apostle tender alway of Christian Liberty, and not to binde were the Lord leaves his people free; for thus doing he should rather make snares then Lawes for Churches, 1 *Cor.* 7. 27. 35. and so expressely against his own Doctrine, *Galat.* 5. 1. who bids them *stand fast in their Liberty*, and that in this very point of the observation of dayes, *Galat.* 4. 10. But what fitnesse was there on this Day for such a service? Consider therefore.

5. That the Apostle doth not in this place immediatly appoint and institute the Sabbath, but supposeth it to be so already

ready (as Mr. *Primrose* is forced to acknowledge) and we know Duties of Mercy and Charity, as well as of necessity and piety, are Sabbath Duties; for which end this Day (which *Beza* finds in an ancient Manuscript to be called the Lords Day) was more fit for those Collections then any other day; partly because they usually met together publikely on this day, and so their Collections might be in greater readinesse against *Pauls* coming: partly also that they might give more liberally, at least freely, it being supposed that upon this Day, mens hearts are more weaned from the world, and are warmed by the word and other Ordinances, with more lively faith and hope of better things to come, and therefore having received spirituall things from the Lord more plentifully on this Day, every man will be more free to impart of his temporal good things therein for refreshing of the poore Saints, and the very bowels of Christ Iesus. And what other reason can be given of Limiting this Collection to this Day? I confesse I cannot honestly (though I could wickedly) imagine. And certainly if this was the end, and withall the Iewish Day was the Christian Sabbath, the Apostle would never have thus limited them to this Day, nor honoured and exalted this first Day before that Iewish seventh; which if it had been the Christian Sabbath, had been more fit for such a work as this, then the first Day (if a working day) could be.

Primr. par. 3. c. 6.

6. Suppose therefore that this Apostolical and Divine Institution is to give their Collections, but not to institute the Day (as Master *Primrose* pleads) suppose also that they were not every Lords Day or first Day, but sometime upon the first day: Suppose also that they were extraordinary, and for the poor of other Churches, and to continue for that time onely of their need: Suppose also that no man is injoyned to bring into the publike Treasury of the Church, but (παρ' ἑαυτῷ τιθέτω) privately to lay it by on this Day by himselfe (as Mr. *Brabourne* urgeth against this Text) yet still the question remaines unanswered, *viz.* *Why should the Apostle limit them to this Day*, either for extraordinary or private Collections, and such special acts of Mercy, unlesse the Lord had honoured this day for acts of mercy (and much more of Piety) above any other ordinary and common day? What then could this Day be but the Christian Sabbath imposed by the Apostles; and magnified and honoured by all the Churches in those dayes? I know there are some other Replies made to this Scripture by Master *Brabourne*, but they are wind-egges (as *Plutarch* calls That Philosophers notions) and have but little in them, and therefore

therefore I passe them by as I do many other things in that book as not worth the time to name them.

7. This Lastly I adde, this first Day was thus honoured either by Divine or Humane Institution: If by Divine, we have what we plead for; If by Humane custome and tradition, then the Apostle assuredly would never have commended the observation of this Day, who elsewhere condemnes the observation of dayes, though the dayes were formerly by Divine Institution. *Ye observe* (saith he) *Dayes and Times*: and would he then have commended the observation of these dayes above any other which are onely by humane, but never by Divine Institution? Its, strange that the Churches of *Galatia* are forbidden the observation of dayes, *Galat.* 4. 10. and yet commanded, 1 *Cor.* 16. 1. 2. a more sacred and solemne observation of the first Daye of the week rather then any other! Surly this could not be, unlesse we conclude a Divine Institution hereof. For we know how Zealous the holy Apostle is every where to strike at Humane customes, and therefore could not lay a stumbling block (to occasion the grievous fall of Churches) to allow and command them to observe a Humane Tradition, and to honour this above the seventh Day for such holy services as are here made mention of. But whether this Day was solemnely sanctified as the Sabbath of the Lord our God, we come now to inquire.

37. *Thesis* 37.

In the third Text, *Revel.* 1. 10. Mention is made of the *Lords Day*, which was ever accounted the first day of the week: It seems therefore to be the Lords Day, and consequently the Sabbath of the Lord our *God*. Two things are needfull here to be considered and cleared.

1. That this Day being called the Lords Day, it is therefore set apart and sanctified by the Lord Christ as holy.
2. That this Day thus sanctified is the first day of the week, and therefore that first Day is our Holy or Sabbath Day.

38. *Thesis* 38.

The first Difficulty here to prove and cleare up, is, that, This Day which is here called the *Lords Day*, is a day instituted and sanctified for the Lords honour and service above any other Day. For, as the Sacrament of *Bread* and *Wine* is called the *Lords Supper*, and the *Lords Table*, for no other reason but because they were instituted by Christ, and sanctified for him and his honour; so what other reason can be given by any Scripture-light why this is called the Lords Day, but because it

t was in the like manner instituted and sanctified as they were? Master *Brabourne* here shifts away from the light of this Text, by affirming *that it might be called the Lords Day in respect of God the Creator, not Christ the Redeemer, and therefore may be meant of the Jewish Sabbath which is called the Lords holy Day*, Isaiah 58 3. But why might he not as well say that its called the Lords Supper & Table in respect of God the Creator, considering that in the New Testament since Christ is actually exalted to be Lord of all, this phrase is onely applyed to the Lord Christ as Redeemer? Look therefore as the Jewish Sabbath being called the Lords Sabbath, or the Sabbath of *Jehovah*, is by that title and note certainly knewn to be a Day sanctified by *Jehovah*, as Creator; so this Day being called the Lords Day, is by this note as certainly known to be a Day sanctified by our Lord Jesus as Redeemer. Nor do I finde any one distinct thing in all the Scripture which hath the Lords superscription or name upon it (as the Lords Temple, the Lords Offerings, the Lords people, the Lords Priests &c.) but it is sanctified of God and holy to him: why is not this Day then Holy to the Lord, if it equally bears the Lords name? Master *Primrose* indeed puts us off with another shift, *viz. That this Day being called so by the Churches customs*; John *therefore calls it so in respect of that custome which the church then used, without Divine institution.* But why may he not as well say that he calls it the Lords Table in respect of the Churches Custome also? the *Designation* of a Day, and of the first time in the Day for Holy publike services is indeed in the power of each particular Church (Suppose it be a Lecture, and the houres of Sabbath-meetings) but the *Sanctification* of a Day, if it be Divine worship, to observe it if God command and appoint it; then surely it is wil-worship for any Humane Custome to institute it. Now, the Lords name being stamped upon this Day and so set apart for the honour of Christ, it cannot be that so it should be called in respect of the Churches custome; for surely then they should have been condemned for wil-worship by some of the Apostles; and therefore it is in respect of the Lords institucion hereof.

Primr. par. 3. cap. 7.

Thesis 39.

The second Difficulty now lies in clearing up this particular, viz. *That this Day thus sanctified was the first Day of the week, which is therefore the Holy Day of the Lord our God, and consequently, the Christian Sabbath*: for this purpose let these ensuing particulars be laid together. 39.

1. That this Day of which *John* speaks, is a known Day, and

and was generally known in those dayes by this glorious name of the *Lords Day*, and therefore the Apostle gives no other title to it but the *Lords Day*, as a known day in those times; for the Scope of *John* in this Vision is as in all other Prophetical Visions when they set down the day and time of it, to gain the more credit to the certainty of it, when every one sees the truth circumstantiated, and they heare of the particular time; and it may seem most absurd to set down the day and time for such an end, and yet the day is not particularly known.

2. If it was a known Day, what Day can it be either by evidence of Scripture or any Antiquity but the first Day of the week? For,

1. There is no other Day on which mention is made of any other work or action of Christ which might occasion a Holy Day, but onely this of the Resurrection, which is exactly noted of all the Evangelists to be upon the first Day of the week, and by which work he is expressely said to have all power given him in heaven and earth, *Matt.* 28. 18. and to be actually Lord of dead and living, *Rom.* 14. 9. and therefore why should any other Lords Day be dreamed of? why should Master *Brabourne* imagine that this day might be some superstitious Easter Day, which happens once a yeer? the Holy Ghost on the contrary, not setting downe the month or day of the yeer, but of the week wherein Christ arose, and therefore it must be meant of a weekly Holy Day here called the *Lords Day*.

2. We do not read of any other Day (besides this first Day of the week) which was observed for Holy Sabbath Duties and honoured above any other day for breaking of Bread, for preaching the Word (which were acts of piety) nor for Collections for the poor (the most eminent act of mercy) why then should any imagine any other day to be the Lords day, but that first day?

3. There seems to be much in that which *Beza* observes out of an ancient Greek Manuscript wherein that first Day of the week, 1 *Cor.* 16. 1. is expressely called the Lords Day, and the Syriack Translation saith that their meeting together to receive the Sacrament, 1 *Cor.* 11. 20. was upon the Lords Day; nor is there any antiquity but expounds this Lords Day of the first Day of the week, as learned *Rivet* makes good against *Gomarus*, professing, that *Quotquot Interpretes hactenus fuerunt, hæc verba de die Resurrectionis Dominici intellexerunt; solus quod quidem sciam,* Cl. D. Gomarus *contradixit.*

Rivet Dissert. De orig. Sab. cap. 10.

4 Look

4. Look as *Jehovahs*, or the Lords Holy Day, *Isaiah* 58. 13. was the seventh Day in the week then in use in the Old Testament, so why should not this Lords Day be meant of some seventh Day (the first of seven in the week which the Lord appointed, and the Church observed under the New Testament, and therefore called (as that was) *the Lords Day*?

5. There can be no other Day imagined but this to be the Lords Day; indeed *Gomarus* affirms that its called the Lords Day, because of the Lord Jesus apparition in Vision to *John*, and therefore he tell us that in Scripture phrase, *the Day of the Lord is such a Day wherein the Lord manifests himselfe either in wrath or in favour, as here to John.* But there's a great difference between those phrases, *The Lords Day*, and the *Day of the Lord*, which it is not called here. For such an interpretation of the *Lords Day*, as if it was an uncertaine time, is directly crosse to the Scope of *John* in setting downe this Vision, who to beget more credit to it, tels us, First, of the person that saw it, *I John ver.* 10. Secondly, the particular place, *in Patmo*: Thirdly, the particular time, *the Lords Day*.

These considerations do utterly subvert Mr. *Brabournes* discourse to prove the Jewish Sabbath to be the *Lords Day*, which we are still to observe, and may be sufficient to answer the scruples of modest and humble minds; for if we aske the Time of it? It is on the first Day of the week. Would we know whether this time was spent in holy Duties and Sabbath services? this also hath been proved. Would we know whether it was sanctified for that end? Yes verily, because its called the Lords Day, and consequently all servile work was and is to be laid aside in it. Would we know whether 'tis the Christian Sabbath Day? Verily if it be the Day of the Lord our God (the Lords Day) why is it not the Sabbath of the Lord our God? If it be exalted and honoured by the Apostles of Christ above the Jewish Sabbath for Sabbath duties, why should we not beleeve but that it was our Sabbath Day? And although the word Sabbath Day, or seventh day be not expressely mentioned, yet if they be for substance in this Day, and by just consequence reduced from Scripture, it is all one as if the Lord had expressely called them so.

Thesis 40.

Hence therefore it followes, that although this particular seventh day, which is the first of seven, be not particularly made mention of in the fourth Commandment; yet the last 40.

of

of seven being abrogated, and this being instituted in its roome, it is therefore to be perpetuated and observed in its roome. For though it be true (as Mr. *Brabourne* urgeth) *That New Institutions cannot be founded, no not by Analogy of proportion, meerly upon Old Institutions; as because children were Circumcised, it will not follow that they are therefore to be baptized: and so because the Jewes kept that seventh day, that we may therefore keep the first day.* Yet this is certaine, that when New things are instituted not by humane Analogy, but by Divine appointment, the Application of these may stand by vertue of old precepts and general Rules, from whence the Application even of old Institutions formerly arose. For we know that the *Cultus institutus* in the New Testament in Ministry and Sacraments, stands at this day by vertue of the second Commandment, as well as the instituted worship under the Old. And though Baptisme stands not by vertue of the institution of Circumcision, yet it being *De novo* instituted by Christ as the Seale of Initiation into Christs mystical Body, 1 *Cor.* 12, 13. it now stands by vertue of that general Rule by which Circumcision it selfe was administred, *viz.* That the Seale of initiation into Christs Body be applyed to all the visible members of that Body: and hence children are to be now Baptized, as once they were Circumcised, being members of Christs Body. So the first day of the week being instituted to be the Lords Day or Lords Sabbath, hence it followes that if the first seventh which is now abrogated, was once observed, because it was the Lords Sabbath or the Sabbath Day which God appointed; by the very same Rule, and on the very same ground we also are bound to keep this first day being also the Sabbath of the Lord our God, which he hath now appointed anew under the New Testament.

Thesis 41.

40. It is true, that some of the Primitive Churches in the Eastern parts, did for some hundred of yeers observe both Sabbaths, both Iewish and Christian. But they did this without warrant from God (who allowes but one Sabbath in a week) and also against the Rule of the apostles; for I think that *Paul* foreseeing this observation of dayes and Iewish Sabbaths to be stirring and ready to creep into the Church, that he did therefore condemne the same in his Epistles to the *Galatians* and *Colossians*; and that therefore Christian Emperours and Councels in after-times did well and wisely both to condemn the observations of the one and withal honour the other.

Thesis

Thesis 42.

Although the work of redemption be applyed unto few in respect of the special benefits of it; yet Christ by his death is made Heire and Lord of all things, being now set down at the right hand of God, and there is some benefit which befalls al the world by Christs Redemption; and the Goverment of all things is not now in the hand of God as Creator, but in the hand of a Mediator, *Heb.* 1. 1, 2. *Heb.* 2. 8. 9 *John.* 5. 22. *Colos.* 1. 16. 17. 1 *Tim.* 4. 10. *John.* 3. 35. and hence it is no wonder if all men as well as a few elected, selected and called, be commanded to sanctifie the Lords Day, as once they were the Jewish seventh day; the work of Christ being in some respect of as great extent through all the worke of Creation as the work of the Father. And therefore it is a great feeblenesse in Master *Brabourne* to go about to vilifie the worke of Redemption, and extoll that of Creation above it; and that therefore the Sabbath ought still to be kept in reference to the work of Creation which concernes all men, rather then in respect of Redemption, which he imagines concerneth onely some few. 42

Thesis 43.

The Lord Christ rested from the work of redemption by *price*, upon the day of his Resurrection; but he is not yet at rest from the work of Redemption by *power*, untill the day of our Resurrection and Glory be perfected. But it doth not hence fellow (as Master *Primrose* imagines) that there is no Lords day Instituted in respect of Christs Resurrection because he hath not, nor did not then rest from Redemption by power; for look as the Father having rested from the works of Creation might therefore appoint a Day of Rest, al hough he did not, nor doth not yet rest from Providence, *John* 5. 17. So the Lord Christ having finished the great worke of Redemption, he might justly appoint a day of Rest, although his redeeming workly by power was yet behind.

Thesis 44.

The heavie and visible judgements of God revealed from heaven against prophaners of this our Lords day Sabbath will one day be a convincing Argument of the Holinesse of this Day, when the Lord himselfe shall have the immediate handling and pressing of it. Mean while I confesse my weakenesse to convince an adversary by it; nor will I contend with any other Arguments from Antiquity for the observation of this Day; but these may suffice, which are alledged from the Holy Word.

THE BEGINNING OF THE SABBATH

Wherein five ſeverall Opinions about the beginning of the *Sabbath* are ſet down; the Arguments commonly uſed for the four firſt of them are anſwered; and the truth of the fifth, for its beginning in the Evening, confirmed.

BY
THOMAS SHEPARD, Paſtor of the Church of Chriſt at *Cambridge* in *New-England*.

The third Part.

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The Beginning of the SABBATH.

THESIS I.

IT's a holy labour (saith one) to enquire after the Beginning of holy Rest. The Sabbath cannot be so sweetly sanctified unlesse we know the time when to begin and end it: the different apprehensions of such as have inquired after the Truth in this particular, have made way for the more clear and distinct knowledge of it; it being the priviledge of truth to be more purified and shine the brighter by passing thorough the heats and fires of mens contentions and disputations. 1.

Thesis 2.

There being therefore Five severall opinions concerning this particular, it may not be unusefull to bring them all to the Balance and Touchstone, that so by snuffing the Candle, and rejecting that which is false, the light of truth may shine the brighter at last. 2.

Thesis 3.

Some there be who make the Time mutable and various; affirming, that God hath not fixed any set time, or that he stands upon, or would have his people troubled with such Niceties; so long as the day be observed (say they) it is no matter when it be begun: nor do they make this variation to be according to that which God allows (suppose from Sun to Sun, 3. Opin. 1.

Sun, (sooner or later as the time of the yeere is) but according to the civill customs of severall Nations, as they variously begin or end their daies among whom they live; as suppose they live among Romans, (they think) they may begin it at midnight; if with Babylonians, at Sun-rising; if among Grecians, at Sun-set; if among Umbrians and Arabians, at mid-day.

Thesis 4.

4. If the Scripture had left us such a liberty as this, *viz* to measure the beginning of the day according to humane customs; a scrupulous conscience (I think) might have a most and ready quieting answer here: but it will be found too true, that though Civill and common Time may admit of such variations as may best suit with their manner and occasions, yet sacred and holy time is not dependent upon humane customs, but upon divine institutions: for which purpose God hath made the lights of Heaven to be for seasons, *Gen.* 1. 14. to be guides and helps to begin and end the seasons and daies which he shall appoint.

Thesis 5.

5. Tis true, that it suits not with Gods wisdome to determine all particular circumstances of things (which are almost innumerable and infinite) by the expresse letter of the Scripture; and therefore he hath left us a few generall Rules to direct us therein; yet for the Lord to leave the determination of some circumstances to humane liberty, would be very pertinent. The Temple was but a circumstance of place, and King *Uzziah* in in offering Incense, varied onely in a circumstance of person, yet we know that the ten Tribes were carried away captive for not sacrificing at the Temple, and *Uzziah* smitten with Leprosie till his death: so the Lord having determined the Seventh day to be his, what now should hinder but that he should determine the Beginning also thereof?

Thesis 6.

6. If God hath been accurately carefull to fix the beginning of other Feasts and Holy daies, far inferior unto this, as appeareth *Levit.* 23. 23. *Exod.* 12. 6. why should we think that the Lord is lesse carefull about the beginning of his Sabbath?

Thesis 7.

7. If the Lord hath not left it to humane wisdome to set down the bounds, and limits of holy places (as appears by the Temple, Tabernacle, and all those appurtenances) why should we think that he hath left it to humane wisdome to limit and determine holy Time?

Thesis 8.

8. If the Lord will have a speciall Time of worship once within

within the circle of Sunday, date, and not appoint the Time for the beginning and end of it, might he not lose much of the beauty of the holinesse of the day, every thing being beautiful in its season? may not man begin the day at such a season as may not be beautiful?

Thesis 9.

9. The Deputation of Time for holy uses upon occasion is allowed to man; yet sanctification of Time, and to set the bounds and limits of it, is left to no man: Sanctification not only positive, but relative (as here in the Sabbath) being as proper to the Holy Ghost, as Creation to the Father, and Redemption to the Son.

Thesis 10.

10. Application of holy Time to the performance of holy duties on the Sabbath, (as to fix what houres to meet in upon that day) is left to humane prudence from generall rules of Comeliness, Order, Comelinesse: but Consecration of constant and fixed Time is the Lords propriety, not onely of the middle, but of the beginning and end thereof.

Thesis 11.

11. The Scriptures have left the determination of the Beginning of the Sabbath no more to civill Nations and their customs, then to particular Churches, and each particular person; for they may all equally plead against the the Lords strictnesse to any exact begining of time; but if such a loose liberty were granted, a world of confusion, scandall, and division would soon appeare; for some persons might then begin it at midnight, some at mid-day; some might measure the beginning of the Sabbath according to their sleeping sooner or latter on the Sabbath day morning; some might be Plowing or dancing and drinking, when others are praying and hearing of the word; and who could restraine them herein? for they might plead the Sabbath is not yet begun to them.

Thesis 12.

12. If therefore God hath sanctified a set Time, he hath set and sanctified the bounds and limits of that Time: and to begin the time when we list, is any sometime arise from weakness, but usually its a fruit of lazinesse, sluggardy, which secretly loves to live as it lists, which would not conform to Gods rule, and therefore will crook and bend the rule to its humour; which will not come up to Gods time, and therefore make Gods time come down to them.

Thesis 13.

13. O here there be who ginged the honour of determining the

13. Opin. 2. T. Brabourne. I.N.

the Evening and Morning the day naturally can bind none of our Nation, or any in that they make that Artificiall day, as the Day-Light, from Sun-rising to Sun-setting, to be the day of the Sabbath. Thus some affirm to our sight. Others more modestly say, that mans conscience ought not to be scrupulous nor trouble it selfe, if conscienciously give God the honour of the Sabbath day-light, having some generall preparations for it the night before, and good affections the night after.

Thesis 14.

14 But if the Day-light be the measure of the Sabbath, those that live in Europa as of the *Russia* and East-land must have once a yeere a very long Sabbath: for there are some times of the yeere wherein they have day-light a moneth together.

Thesis 15.

15. If God give us six naturall dates to labour in, is it not fit that the seventh day should bear an equall proportion with every working day? and therefore it is not an Artificiall, but a Naturall day, consisting of twenty four houres, which we must in conscience allow unto God to be the Sabbath day.

Thesis 16.

16. It is true that the night is given to man to rest in, it being most fit for that end; but it is not necessary that all the weekly nights be spent in sleep, for we then do labour, and Gods providence put men generally upon it to labour in their callings rarely and late those nights, and the Lord allows it; nay it would be sin and idlenesse in many not to doe it; besides, that sleep and rest which is to be taken in the night, it is *in ordine*, or in reference to Day-labour, and is as a wherethunto and in this respect the whole weekly night as well as the day is for labour; as the sleep we take on Sabbath night is *in ordine*, or with respect to spiritull rest, and so that whole naturall day is a day of spiritualll rest. It is therefore a vain thing for any to make the nights of the six working dates to be no part of the six working dates, because (they say) they are given to man to rest and sleep in; for upon the same ground they may make the Artificiall dates no dates of labour neither, because there must be ordinarily some time taken out of them to eat, drink, and refresh our weak bodies in.

Thesis 17.

17. Nehem. 13. 19. If Nehemiah shut the gates of the City when it began to be dark least that night time should be prophaned by bearing burdens in it, then certainly the time of night was sanctified of God as well as the day; so say that this act was but a just preparation for the Sabbath, is said misconstrued; for, if God allows

allowe men six dayes and nights to labour in, where onely there be in forbidding all servile worke a whole night together which God hath allowed man for labour? and although we ought to make preparation for the Sabbath, yet the time and measure of it is left to each mans Christian liberty; but for a civill Magistrate to impose twelve houres preparation for the Sabbath, is surely both against Christian liberty, and Gods allowance also: Again, *Nehemiah* did this, least the men of *Tyre* should occasion the Jews to break the Sabbath day, by bringing in wares upon that night; so as if that night therefore had not been part of the Sabbath, they could not thereby provoke the Jews to prophane the Sabbath day, by which *Nehemiah* tels them they had provoked the wrath of God.

Thesis 18.

18. A whole naturall day is called a day though it take in the night also, because the day-light is the chiefest and best part of the day, and we know that the denomination of things is usually according to the better part; but for Mr. *Brabourne* to affirm, that the word *Day*, in Scripture, is never taken but for the Artificiall day or time of Light, is utterly false, as might appeare from sundry instances; it may suffice to see a cluster of of seven daies which comprehended their nights also, *Exod.* 12. 15, 18, 19. 41, 42.

Thesis 19.

19. To affirme that the Sabbath day onely comprehends the Day-light, because the first Day in *Gen.* 1 began with morning light; is not only a bad consequence (supposing the ground of it to be true) but the ground and foundation of it is as certainly false, as to say that Darknesse is Light; for its evident that the first day in *Genesis* began with that darknesse, which God calls Night, *Psal.* 4. 5. and to affirme that the first Day in *Genesis* 1. begun with morning Light, is as grosserly false, as it is apparently true that within six Daies the Lord made Heaven and Earth, *Ex.* 20 11. for before the creating of that Light which God calls Day, the Heavens and with them the Angels, and the Earth or first matter called the Deepe, which was overspread with Darknesse, were created: either therefore the Lord did not create the World in *six Dayes*, or its untrue that the first day in *Genesis* began with morning Light: and I wonder upon what grounds this notion should enter into any mans head: for though God calls the light Day and the darknesse Night, (as we shall see when speake of the artificiall Day) yet we shall be called the Evening of the morning the first day; and what was this Evening and Morning? Surely in all that space of time wherein the Lord did his first dayes

work,

work, [illegible] the part of the [illegible] work was before God divided the light; and [illegible] though evening be oftentimes taken for the latter part of the Day-light, yet it is too well known to those who have studied the Scripture in this controversie, that it is oftentimes taken not only for the bound between light and darkness, i. e. the end of light and beginning of darkness, *Iob.* 10. 26, 27. *Psal.* 104. 23. but also for the whole time of darkness, as it is here in this first of *Genesis*, "and as we shall prove in due place; and therefore to affirm "that the Hebrew word used by *Moses* for evening, was to be "naturally applyable to the Night, because it signifies a mix-"ture of light and darkness in the Notion of it, is a grosse "mistake; for the Hebrew word *Gnereb*, doth not signifie a mixture of light and darkness, but only a mixture, because it is the beginning of darkness wherein all things seeme to be mixed and compounded together, and cannot be clearly and distinctly discerned in their kinds and colours, if *Buxtorfius* may be believed; as is also evident, *Is.* 29. 15. and to affirm that the Day is before the Night, even in this first of *Genesis*, because *Moses* sometimes sets the Day before the Night; it may seeme [illegible] an Argument as to say that the Evening is before the Morning, because *Moses* here sets the Evening before the Morning; but this will not seeme rationall to them who make the Evening to comprehend the latter part of the Day-"light, and the Morning the first part of it; Lastly, to make "the Light to begin the day, because the time of light is a cer-"tain principle of comparison (the space of darkness before "that light was created being unknown) is all one, as if one should affirme that the time of Day-light was not the beginning of the Day, because the space of that is also as much unknown. For if we know that darknes was before light, though we may not know how long it continued, yet we do know certainly that the first Day began with darkness, and that this darkness and light made up the space of 24 houres, or of a naturall day (as in al other dates works of creation) and which is sufficient to break down this principle, viz. that the first Day in *Genesis* began with Morning Light.

Reason 20.

20 Some say the Sabbath is significative of Heaven, and therefore it could [illegible] the day light which is fit to signifie the light[illegible] Day of Heaven, which darkness is not; but why may not Night-time signifie Heaven as well as Day-time? for Heaven is a place of rest, and the night is the usuall time for rest, after our weary labours in the day; who reacheth

men thus to the [illegible]? how easily a thing is it thus to abuse all the Scripture? and yet suppose it should signifie Heaven, yet why may not the Sabbath continue the figure of a generall as well as of an [illegible] Day, considering that the naturall Day of the World or of both Hemispheres consists onely of light, which these men say is significant of Heaven?

Thesis 21.

We may and do sanctifie time by sleeping on the Sabbath night, as well as by shewing workes of mercy, and doing workes of necessity upon the Sabbath Day, or as we may do by eating and drinking; for to take moderate sleepe is a worke not only of necessity but also of mercy to our selves; and therefore to polish the Sabbath Night from being any part of the Sabbath, because we cannot (as some think) sanctifie time by sleeping no more then by working, is very unsound. 21.

Thesis 22.

Moses indeed tells the people, *Ex.* 16. 23. that to morrow is the Lords Sabbath, but he doth not say that the day time onely was the only time of the Sabbath, or that the Day light begins and ends the Sabbath; but he mentioneth that time, because on that Daylight of the seventh Day they were apt and inclined to go out (as in other dayes,) to gather manna, and so to breake the Sabbath; and it is as if we should say to one who was ready to ride out on the Sabbath morning about worldly occasions, Do not stir out, for to morrow is the Sabbath; that so we may hereby prevent the breach of the Sabbath in that thing, especially at that time wherein one is most inclined so to do. 22.

Thesis 23.

To imagine that the Sabbath must be contained within the bounds of Daylight, because *Christ Jesus* rose as breake of day, *Mat.* 28. 1. is of no more force then as if one should conclude the containment of it within the bounds of some darkenesse, and twylight; for its evident that he arose about that time. 23.

Thesis, 24.

There is no more necessity of sanctifying a day and a halfe by beginning the day at Evening, then by begioning it at Morning Light (for than some argue) for what is said of the Evening of both Hemispheres, that the second Evening would [illegible] a day and a halfe after the first, if the Sabbath was sanctified at Evening of both Hemispheres, and so there would be a day and halfe sanctified; the like (I say) may be averred of the morning, supposing that both Hemispheres 24.

should

should begin their Sabbath in the Morning of both Hemispheres; but we know, that the Sabbath Day is sanctified to begin and end according to the setting and rising Sun in each Hemisphere and Longitude of place respectively.

Thesis 25.

25. If Evening, Morning, light and night, made up every day the Creation, why shall we think but that the Sabbath day also consisted of the same parts? and if the whole world was made in six Daies, and these Daies be only such as consist of Day-light, when then was the third Heaven and *Chaos* made which did exist before light? those Fathers and Schoolmen who set such narrow bounds to the Day, had need consider of it, least their answer be like his who hearing a simple Preacher desiring the continuance of the life of the King so long as Sun and Moone endured? and being asked, if that should be so when should his son raigne? he replyed, it may be the Preacher thought that he might rule by Candle-light.

Thesis 26.

26 Suppose therefore that there was no publick worship in the Temple (as one objecteth) among the *Jews* in the Night-time, yet it will not follow from hence that the Sabbath was to continue no longer then Day-light; for the Sabbaths might be sanctified privately in the Night, as well as more publickly in the Day; and thus the *Jews* were wont to sanctifie their Sabbaths. and so should we, *Is.* 30.29. *Psal.* 63.7. *Psal.* 92. 2. 3.

Thesis 27.

27 Tis true that its very good to prepare for, and end the Sabbath with holy affections; yet if a seventh part of weekly time be due to God, as six parts of it are due to us, thorow the goodness of God; then let God be glorified as God, and the whole day allowed him as his Day; let *Cæsar* have his due, and God his.

Thesis 28.

28. Others allow the Lord his whole time, but they think
Opin. 3. that he hath fixed the beginning of it at the gates of midnight,
"which *Midnight* they call morning or *Morning Midnight*, or
"midnight Morning, and therefore they imagine out of *Gen.* 1.
"that the Morning was half Night wherein time begins, and
"half, Day; six hours Night from midnight to six, and six
"houres day from six to midnight; and by the same reason,
"the Evening to begin at midnight, and so to continue six
"houres Day from 12 to six, and six houres Night from six to
"midnight, and therefore they say that God is said to finish
"the

"the North point in the Compass, Job. 26. 7. because the beginning of the measure of time began from the North point, "when darknesse was first upon the face of the deeps, and "from this North point in the Revolution of the Heavens we "do account it midnight, as being opposite to the South which "in the course of the Sun is at midday; and therefore also (they "say) that Evening is never taken in all the Scripture for the "whole Night: but as Evening begins at Midday so Morning "begins at Midnight".

Thesis 29.

But if the first day and consequently the Sabbath day should begin at midnight, it were meet to give a demonstration that this first darknesse should continue just six houres, or halfe the time of such a night when the Sun is in the Æquinoctiall: but although it be certaine that the first time began in darknesse, yet its wholly uncertaine whether this darknesse continued but six houres. *Zanchius* and many others have very good cards to shew that this first darknesse continued a compleat night of 12 houres; others on the other hand make it far lesse; certaine it is, it continued some considerable space of time, in that it hath the name of Night put upon it; but that it should be just six houres, neither can mans reason demonstrate it, nor hath God in any Scripture revealed it, but it is a meere uncertainty, and therefore an ill foundation for setling the beginning of the Sabbath upon. 29

Thesis 30.

Some would prove the Sabbath to begin at Midnight because Christ arose at Midnight, and he arose at Midnight because *Sampson* a Type of Christ carried away the gates of *Gaza* at midnight, *Judg.* 16, 3. but such allegoricall reasonings were fit tooles for blind Monkes in former times to delude the simple people with; I suppose men are wiser now then to be fed with wind and chaffe, and to build their faith upon cozening allegories of humane wit, by which as the blind Monkes of old did feede the people, so the Familists now deceive the world: both which are the fruits of Gods heavy curse upon their hearts, who because they did not love the truth to feed upon it, are therefore fed with vanity of mind. 30

Thesis 31.

The first *Paul* Preached till midnight *Acts* 20. 7. but doth it hence follow that the Sabbath was to end at midnight? no verily, for the beginning and end of the Sabbath is not measured by mans Preaching a longer or a shorter time; *Paul* might have continued Preaching longer then the Sabbath or midnight, 31

night, the cale being extraordinary in regard of his departure the next day never to see their face more; and he might have continued a shorter time then the Sabbath continued, as our Saviour himselfe did before Sun-set, *Mark* 1. 20. 32. for the bounds of of continuance of the Sabbath are not fixt according to the beginning and end of any mans Preaching, which is so exceeding uncertaine: *Paul's* long Sermon was not continued and ended at Midnight purposely, and because so long the Sabbath continued; but occasionally, in regard of his small departure from them the next day; and hence in respect of this extraordinary cause he continued so long at it, which in ordinary course had bin very unseasonable.

Thesis 32.

32. It is not said in the first of *Genesis* that the Morning and the Evening were the first day, as if the day should begin at Morning Midnight: but the Evening and the Morning were the first Day; and therefore its strange that any should derive the beginning of the Sabbath from Morning Midnight out of this Text: The *Gracians* because they begin the day at the Evening of Sunset. did therefore orderly call their naturall day * ἡμερονύκτιον and is it probable that *Moses* would speake disorderly, & *ordine retrogrado* here? and not rather according to the interpretation of *Daniel*, who calls 2300 dayes by name of *Gheereb Baker*, which signifies Evenings Mornings, because the Evening, not the morning, much less Midnight-Morning is to begin the day, *Dan.* 14. 26.

* 2 Cor. 11. 25.

Thesis 33.

33. It is true that sometimes those things which are first in order of time, are spoken of last in order of story; and therefore its no solid Argument to prove that the Evening is before the Morning, meerly because the Evening is set downe first before the Morning, unlesse it can be proved that the story sets down such things (and so this in particular) orderly; which I suppose is evident. 1. Because the first darknesse is called Night, and also comprehends the whole Time of night, as light comprehends the whole Time of the Day, *Gen.* 1. 4. 5. Now I doe not find in all the Scripture, nor is any man I think able to shew that the whole Night is taken for the Morning, and therefore the first darknesse could not possibly begin at the Morning or Midnight Morning. 2. Because the Scope of *Moses* in this Chapter is to set down not onely the work of Creation, but the exact order of it, and consequently of the order of Time, which was consecrated with the World; and the beginning of it, then the succession and vicissitude of it, in

in the darkest time [illegible] in the light day, and (which shall one) is [illegible] in the Morning, 3. Because the Evening may be the end of the Artificiall day; but I know no [illegible] from any Scripture to make it the end of the Naturall day, of which Moses here speaker; and therefore as Evening cannot end the day, so Midnight Morning cannot begin it.

Thesis 34.

To affirme that the Evening is never taken in Scripture for the whole Night, and that therefore by the Evening we are to understand six houres Day, and six houres Night, as the consequence is most weake, so the affirmation is most false, as may appear to any who sadiously ponders these and such like Scriptures, *Hab.* 1. 8. *Ps.* 91. 2. *Job.* 7. 4. *Deut.* 28. 66, 67. *Zach* 14. 7. *Isa.* 21. 12. 34

Thesis 35.

What can it be proved that the Evening begins at mid-day, which is their principall Argument to prove that the Morning begins at midnight. 35

Thesis 36.

For though it be said, *Ex.* 29. 38, 39. *Ex.* 12. 6. That the Lambe was to be slaine betweene the two Evenings (as tis in the *Hebrew*) yet neither these, or any such Scriptures are able to prove that one of those Evenings must necessarily begin at mid-day; but onely this that some part of the afternoone when the Sun was in his declining, was one of these Evenings; and some of the *Jewish Rabbins*, begin it at noone, yet it is without warrant from Scripture, and they are overwhelmed with cross Testimonies from most of their fellowes, who begin it some about one, some about two of the Clock in the afternoone, and *Josephus* (who knew best his Countreymens manners) and who is one of most credit in his writings, tells us that they began their first Evening about three of the Clock in the afternoone. 36

Thesis 37.

We read indeed of the shadowes of the Evening, *Jer.* 6. 4. but it doth not hence follow that the Evening begins at mid-day, but rather some time after it, the shadowes of the Evening being the shadowes of the day declining, which therefore grow long after mid-day is no time of declining shadowes. 37

Thesis 38.

Although the Evening may be called by humane custome all the part of the day wherein we wish men good Even from noone till Bed-time, yet its then called the Evening in respect 39

of

of the Artificiall not Naturall day, of which *Moses* speakes when he divides the day into Morning and Evening, part of which afternoone is also called Evening by the Holy Ghost in Scripture; because it is either approaching or hastning toward the Evening of the naturall day, or contiguous to it: even as part of the dark Night is sometime called Morning, because it is either contiguous or not far from the Morning light, and men are then usually up, and preparing for it.

Thesis 39.

39. And as no Text can be produced to prove that the Evening begins at mid-day; so neither can any be alledged to prove the Morning to begin at mid-night. The Scripture (speaking properly) putting an expresse difference betweene Mid-night, Cock-crowing, and Morning, *Marke* 13. 35.

Thesis 40.

40. And therefore to Translate the words in *Gen.* 1: so was the "Evening, so was the Morning the first day; and then and "thinke fit and interpretation, *viz.* That out of the pre-"misses of Night and Day, so was the Evening mixed of "them both; so was the morning also compounded of both, "to wit of Night and Light: this I say is but words; here is "no proofe for such an interpretation. *Junius* Translation is "best and most cleare, and rationall, *viz.* So was the Even-"ing and the Morning of the first day: for as hath bin said "the whole time of Night is never called by the name of Morning: let any man shew the least Title in any Scripture it, and I will yeeld to them in this cause.

Thesis 41.

41. To affirme that the division of the naturall day, *Gen.* 1. into Day and Night, was for civill use, and into Evening and Morning for Religious use, in respect of the Evening and Morning sacrifice along time after, is just such a device as his who would needs thinke that the first day of the week was called μία σαββάτων, because God foresaw and ordained the change of the Sabbath unto that first Day; for we know, God speaks of things as they were then in their nature when they did first exist, before Sacrifices were thought of; *Adam* called the names of things according to their natures and special use, and is it credible that before his fall where there was no use of Sacrifices, that he should know of Morning and Evening Sacrifices in which respect it was called Evening morning, and yet supposse it was in respect of Religious use that these names are given to each day, yet why must not the Evening begin the day rather then the Morning? it being as hath bin proved, first in being as it is first in naming.

Thesis

Thesis 42.

'Tis true, the time before day, *Marke* 1.35. is called early Morning, and we read of the Morning watch before day light, *Ex.* 14.24. yet these places no way prove that which they are produced for, *viz.* That Morning begins at midnight: that Christ went to prayer at midnight, because he went to it in the early Morning, or that the Morning watch began at midnight; for we know it was some time after it; these places indeed shew thus much, That sometime before Day-light is sometime called Morning, which is readily acknowledged in the respects forementioned. 42.

Thesis 43.

The Angels indeed were created together with the third Heaven, *Gen.*1.1. in the beginning of Time; for being incorrupcible (as the third Heaven is) they could not be afterward created out of the first matter, as all this visible and corruptible World was; therefore the Earth is said to be dark and void (*i.e.* of all Inhabitants and beautiful forms) in opposition to the third Heaven which was made with it, which was lightsome and full of Inhabitants, *viz.* the Angels; and if it was a Kingdom prepared from the foundation of the World, surely this Kingdom had a King then, and this King had his subjects; who could they then be but Angels? but to infer from hence that this Time of darknesse wherein the Angels were created, should be morning, and that therefore they are called by *Job* the Morning stars, *Job* 38.6,7. as some imagine, will follow no more then as if one should affirm that the King of *Babel* (called *Lucifer*) was certainly born in the Morning, because he also is called a Morning star, *Isa.*14 13. for who sees not but that the speech is metaphoricall in both? glorious excellency above others being bestowed on them, as speciall brightnesse and lustre is given to the Morning star. 43.

Thesis 44.

Belshazzar is said to be slain in the night, *Dan.*5.30. which the Prophet *Isaiah* has foretold should be in the Morning, *Isa.* 47.11. but will it follow hence that this Morning is the time of midnight? might it not be after midnight as well? for the Text is silent; and yet I do not think that the word Morning in *Isay* is meant of midnight nor any part of any night, but by a metaphor the apparent time of the beginning of his misery (the light of the Morning manifesting all things apparently) the Lord also alluding to the manner of humane Judicatures; who were wont to passe the sentence and inflict it in the Morning as the Scripture frequently holds forth. 44.

Thesis 45.

45. Though also it be true that the Lord smote the *Egyptians* at midnight, and that the *Israelites* were prohibited from stirring out of doors till Morning, Exod.12.22,29,30. and yet that they did stir up one another to depart before morning-light; yet it will not hence follow (as some would infer) that midnight was the beginning of their Morning: for then, 1. They might have risen at midnight just then when God was destroying the *Egyptians* first born, for that was part of the Morning by this account. 2. They are prohibited from stirring out of doors till Morning as of themselves: yet if God and *Pharoah* and *Moses* will force them out, there is no rule broken by stirring out in such a case before day light morning. 3. 'Tis more then probable that there was some good space after midnight before they stird out, which is said to be in the Morning watch; for the Deaths stroak was at midnight after which *Pharoah* and his councel must sit and consult, and conclude what to do, and send for *Moses*; after which there must be some time for *Moses* to acquaint the *Israelites* to make them fit and ready to depart their departure; therefore *in the Morning* was not at midnight which began this Morning. 4. *Pharoah* sends for *Moses* after midnight, yet this Time is called Night *Psal.*30.31. and not Morning; and indeed properly it was not so, onely called so by an improper speech.

Thesis 46.

46 When *Job* saith that God stretcht out the North upon the empty, *Iob* 26.7. 'tis not spoken of the empty *Chaos*, for *Job* hath no occasion to speak thereof, nor is it his scope; but of the places near the North Pole which are void and empty of Inhabitants, none being able now to dwell in that frigid Zone.

Thesis 47.

47. If God hath set any time to begin the Sabbath, surely 'tis such a time as may be ordinarily and readily known, that so here (as well as in all other Ordinances) the Sabbath may be begun with prayer, and ended with praise: but if it should begin at midnight, what man of a thousand can readily tell the certain time when it begins, that so they may in a holy manner begin the Sabbath with God? all men have not the midnight Clocks and Bells to awaken them, nor can the crowing of Cocks herein give a certain sound; a poor Christian man had need be a good and watchful Mathematician that holds this opinion, or else I see not how he will know when midnight is come; and if he cannot, then its very considerable and to me unquestionable, that that cannot be the beginning of

holy

holy Time which cannot be begun in a holy manner: there was never any Ordinance of God but it was so ordered as that it might ordinarily be begun and ended with God; which makes me question that the beginning of it at Morning midnight cannot be of God.

Thesis 48.

Others there be who do not begin the Sabbath at Morning-midnight, but begin and end it at *Morning light*, at the rising of the Sun and the light of it: who indeed are assisted with better proofs and stronger arguments then any of the rest, and therefore need tryall, and we have need to know what weight they are of. As also to be accurately wary, least the rule of love be broken towards such gracious and learned servants of God; considering how much they have to say in this point, in which case, much love, respect and indulgence hath been ever accounted necessary by men of moderate and sober minds. 48. *Opin.* 4.

Thesis 49.

The six working dayes being considered absolutely in themselves, in this respect it is no matter whether they begin at Evening or Morning, or Midnight, or Mid-day, nor is it in this respect a sin to begin and end the dayes according to the custome of the civil Nation where we live; but because these dayes are to be considered relatively in respect of the seventh Day, hence the week dayes are so to be begun, as that their relation to the seventh be not disturbed, so as that the bounds and limits of the *Sabbath* be not impaired or transgressed: for there is no religious necessity to begin and end civill time with sacred: nor is it so uncomely as it may seem at first blush to give God and *Cæsar* their due: civil accompts to the one, and sacred to the other; for when the *Iews* were subdued by the *Romans*, they might and did begin their reckonings of civill Time as the *Romans* did, and yet reserve the bounds of sacred Time wholly unto God. They did the like in *England* many years since, saith Mr. Ess, and that their civil dayes began in the Morning, and Religious dayes in the Evening; And when they did thus variously begin their dayes, there was no such undecent disproportion of Times as Reverend Mr. *Cleaver* imagines, in the like case, if holy Time should not begin with Morning which he pleads for. 49.

Thesis 50.

The principall foundation of this Opinion, are the words of the four Evangelists, *Mat.*28.1. *Mark* 16.1. 2. *Luke* 24.1. *John* 20.1. Among all which that of *Mat.*28.1. hath most weight, wherein 'tis said, *In the end of the Sabbath as it began to* 50.

dawn toward the first day of the week, &c. from whence it seems to follow that if the Sabbath Day did end at the dawning of the first day of the week, that then the dawning of the day-light of the first day, must be the beginning of the Sabbath Day, or of the Christian Sabbath.

Thesis 51.

51. The consideration of this Scripture hath caused some, very judicious, (*viz. Beza, Junius* and others) who conceive the Sabbath to begin at even, to affirm upon very probable grounds, that there was among the *Jews*, at this time under their *Roman* bondage a double account, and reckoning of the dayes of the week. 1. Civill. 2. Sacred account. According to sacred account (they say) the Church of God began their Sabbath at Evening, not Morning, which they demonstrate from sundry pregnant Texts in the old and new Testament; but according to the civill account of the *Romans* who gave the precedency to the Morning before the Evening, they begun it therefore in the Morning, and according to this latter account they suppose the Evangelists to speak.

Thesis 52.

52 But if the severall Texts be duly examined, rightly compared and sincerely interpreted, there will not appear a necessity of such an account from this place, but rather that these Texts which are ordinarily produced to evince the beginning of the Sabbath at Morning, will bring in strong evidence to demonstrate its beginning rather on the Evening before.

Thesis 53.

53. For this dawning toward the first day of the week is meant of the Artificiall Day, or the Light of the first Day of the week, as the word *dawning* implies, and the evidence of their fact in comming to the Sepulcher demonstrates as much; for it is not the scope of the Evangelist to set down when the first day of the week began, but at what time of the first day of the week such and such actions fell out: any thing done in any Time of the day, whether at six, or nine, or two of the Clock may be said to be done that day; but it will not follow that they are therefore done in the beginning of that Day: I meete with two Exceptions here.

1. Some say that it might be meant of the Artificiall day if the words had run thus, *viz.* at the *Dawning of the day*; or the first Day of the week about the dawning of the day; but the dawning toward the first day, *This phrase* (they say) *seems a scribe beginning of such a day as stands in Relation to the whole week, and all the other dayes of the week, which are to*

be taken for naturall dayes: But, 1. There is I hope a first Artificiall day of the week as well as a Naturall. 2. This Artificiall day doth not in this account exclude the Night before as part of this first Day, and consequently the Naturall Day consisting of Night and light; therefore it may well stand in relation to the other dayes of the Week which were naturall; for although the Evangelist sets down particularly when these things about the Resurrection of Christ happened to be, *viz.* at the dawning towards the first day of the Week, yet we that begin the Sabbath at Evening may and do use the same phrase, and yet so speake of the Artificiall day upon which some event begins, as not to exclude the Night before upon which the Naturall Day begins. 3. Compare the Evangelists; and the dawning in *Matthew* towards the first day, will be found to be all one with this phrase, *viz.* The first day about or at the dawning of it: for that which *Matthew* calls dawning to the first day, *Marke* calls early in the Morning, the first day of the Weeke at the rising of the Sunne; and *Luke* calls upon the first day of the Week very early in the Morning: whence it is evident that *Matthews* dawning to the first day is all one with about the rising of the Sun upon the first day: so that this difference between dawning toward the first day, and dawning upon the first day seemes to be an English *Cabalisme*, and a meere curiosity exhaled and extracted out of the words, rather then any solid Truth which the Text holds forth or the Spirit of God aimed at.

2. A second exception is; that though the word *Day* in Scripture be taken for the Artificiall day, yet never when the word first, second, or third Day, &c. are joyned together; and they point us to the first of *Genesis*, where when the first or second day is mentioned, its constantly meant of a Naturall and not an Artificiall Day. But 1. This is a great mistake; for the Day for the *Levites* Travell (which was not in the Night but upon the Artificiall day) is called the fourth Day, *Iudg.* 19.5. And the 5th day, *verse* 8. 2. This Artificiall day may be called the first day as that it may involve the Night before, (where we make the Sabbath to begin) as well as the Night after, on which they make the Sabbath to end; and thus the Naturall day may be here comprehended also (which they plead for) the same day which Artificially begins at day light, may naturally begin the night before.

Thesis 54.

54. If we should suppose that this Day is meant of the Artificiall Day, yet there is a harder knot to be unloosed in the words of *Matthew*, who affirms that this Day-light or Day-dawn was the End of the Sabbath. Whereby it seems that the Sabbath began at the dawning of the day before, and therefore it ends at the dawning of the first day following; and hence they infer that the day-light of this first day cannot belong to the night of the Jewish Sabbath, which immediately went before. And I confesse the argument is strong and undeniable, as the words lie under the glosse. We must therefore enquire more narrowly into the true translation of the words, and their meaning.

Thesis 55.

55. That therefore which we translate the end of the Sabbath, is in the Original ὀψὲ δὲ σαββάτων. Which words are variously translated; we shall onely observe that the Gr. word ὀψὲ hath a double signification, in frequent use among Greek writers.

1. Somewhile it signifies Late Time, or the extream and last time of the continuance of any thing: as, ὀψὲ τῆς ἡμέρας, *i.e.* the late time, or latter time of the Day.

2. Sometime it signifies a long Time after: as, ὀψὲ τῶν Τρώων, *i.* a long time after the Trojan war: Now in this place it is to be translated and in this latter sence, thus, *A long time, or a good while after the Sabbath was ended, as it began to dawn toward the first day of the week, &c.* which interpretation if it be made good will clear up this difficulty, *viz.* that the Jewish Sabbath did not end at the dawning of the First day of the week, but long before: nor indeed durst I incline to this interpretation, if I did not see the Evangelists (the best interpreters one of another) making the same to my hand.

Thesis 56.

56. For first, *Mark*, who writ after *Matthew*, and is best able to interpret his words, expressly saith, that the Sabbath was past when the women came to the Sepulchre; his words are διαγενομένου σαββάτου. *The Sabbath being past*, Mar. 16. 1. Hence therefore, if *Matthews* words should be translated, Late on the Sabbath, or towards the end of the Sabbath, then the Sabbath was not already past (as *Mark* affirms) but drawing toward an end. *Mark* therefore telling us, that the Sabbath was ended, and yet not telling us when it ended, why should we not Harmonize the Evangelists by *Mathews* words, which tels us that it was long before? 2. The time of the coming of some of the women to the Sepulchre, as it

was

was upon the first day of the week, so it was some time within the night: and hence *Mark* tels us it was very early, *Mark* 16.2. which cannot be at the rising of the Sun onely when tis said also that they came to the Sepulchre; for that is not λιαν πρωι, *valde mane*, or very early. Again, *Luke* tels us that it was ὀρθρου βαθεος, very early or in the depth of the night; for so the word ὀρθρος frequently signifies the time of the night when Cocks crow. I forbear to instance in Greek Writers, because the Evangelist *John* clears up this most fully, who expressly saith, that it was σκοτιας ετι ουσης, *it being yet dark*: and though it be said *Mark* 16.2. that the women came to the Sepulchre about rising of the Sun; yet *Piscator* and others interpret that of their last actuall coming to it; their preparation for it being very early, while it was yet dark night; and it seems there was two comings by several of them to the Sepulchre: for its evident that *Mary* (who had most affection) came to the Sepulchre while it was yet dark, the rest of them possibly preparing thereunto. However the Evangelists be reconciled, this is evident, that the first stirring of the women about that work from which they abstained upon the Sabbath day, was very early in the depth of the morning Darknesse, before the Day-light, when some would begin the Christian Sabbath: and from hence it follows, 1. That if the Sabbath was not past even before this dark time of the night began, but rather ended when the first day of the week began to dawn; then it will follow, that these holy women did not rest the Sabbath according to the Commandment; for we see they are this night busie about those things which they did forbear to do because of the Sabbath, *Luke* 23.52. 2. Hence it will also follow, that if the Sabbath was not ended before this dark time of the night, but onely at the dawning of the Day-light, then our Saviour could not arise from the dead the First day of the week, but within the dark night of the Jewish Sabbath: for *Mary* came when it was dark, and the Lord Christ was risen before she came, and how long before no man can tell; but its evident that Christ arose the first day of the week, *Mark* 16.9. and therefore the Sabbath was ended long before. 3. If therefore the Sabbath was past at the dark time of the night, how then can the Sabbath begin at morning Light; and if it was past when it was thus dark, when then could the Sabbath end, but when this night did first begin? and if this was so, it was then truly ὀλιγα σαββατα, a good while after the Sabbath was ended when this dawning toward the first day began, according to the interpretation given.

Thesis 57.

57. It is true indeed that this time of darkness is called morning; and hence some would infer that the Sabbath begins in the morning: but suppose it be so called, yet it is not called morning Light, at which time they plead the Sabbath should begin; and it is improperly called Morning, because (as hath been formerly shewn) it is preparatively so, men usually preparing them for the work of the Day-light following. Morning is also frequently taken in Scripture for any early time, *Eph.3.5.* and so this night of the first day of the week, wherein the women arose to their work, was an early time, and therefore called morning. Again, suppose a double morning be acknowledged (as there was a double evening) yet it will not follow that this morning belongs onely to the day following, for it may belong to the night before; for as where there are two evenings spoken of, the former belongs to the day, the latter to the night: so if we grant two mornings, the latter morning may belong to the day ensuing, and the former to the Night preceding; if therefore any plead for the beginning of the Sabbath at the morning light, these places of the Evangelist will not bear them out in it, it being dark morning when Christ arose; if they say it begins in the dark morning, then let them set exactly the time of that dark morning wherein Christ arose, and when they would begin it; but no wit of man I feare is able to demonstrate this.

Thesis 58.

58. And surely its of deepe consideration to all those who would have the beginning of the Sabbath to be just at the time of the Resurrection of Christ, on the morning, That not any one of the Evangelists do set forth, or ayme to set forth the exact time of Christs Resurrection: they tell us indeed the exact time of the womens preparation, and comming to the Sepulchre, and of the Earthquake and feare of the Souldiers, and that these things were done in the morning; but none of them points out the time of Christs rising, nor is it their scope to shew exactly when he rose, but only to shew that he was risen and that he appeared to many being risen, who came to seek for him. Now assuredly, if it had been the mind of God that his people should begin the Sabbath when Christ began his resurrection, he would have poinged out the exact time when he did arise, that so they might exactly begin the Sabbath; but none of the Evangelists point out the time, nor is it their scope exactly so to doe; nay, they do exactly point out when other matters hapned about the womens comming to the Sepulchre,

but

but this is not made mention of; onely we may gather by laying many things together about what time it should be, & therefore I marvell at them who would prove the beginning of the Sabbath at the time of Christs Resurrection from the four Evangelists speaking exactly to the time of the women rising in the morning to visit Christs Sepulchre, but not a word of the main thing this drives at, which is the exact time of Christs rising.

Thesis 59.

59 Those that would have the Sabbath begin at morning, alledge *John.* 20.19. where tis said, *That the same day at even, which was the First day of the weeke, Iesus came among his Disciples, when the doors were shut, which* (say they) *was within night; and therefore the night following belongs to the day before, which was the Christian Sabbath: which place compared with* Luke 24.33. *does further clear up* (as they say) *this truth; for the two Disciples who went to* Emaus *and met Christ, are said to return to the Disciples when they are thus met together; which evening cannot* (say they) *be possibly meant of the First evening before Sun-light was set, because the day being far spent,* ver. 29. *and they constrained him to abide with them (which argues that it was late) and the distance of* Emaus *from* Ierusalem *being sixty furlongs, or eight miles excepting a half; so that it was impossible for them to travell so long a Journey in so short a time, within the compasse of the first Evening; Hence therefore its meant of the second evening, which was within night, which yet we see belongs to the day before.* But there are many things considerable to evacuate the strength of these reasonings.

Thesis 60.

60 For first, this invitation our Saviour had to stay by the two Disciples, was probably to some repast, some time after high noon; possibly to a late Dinner rather then a late Supper toward the latter evening; and if so, then the Disciples might easily come from *Emaus* to *Jerusalem* before Sun-set within the former evening; for the word *toward evening*, πρὸς ἑσπέραν may be as well understood of the first evening toward two or three of the clock, as of the second; and if it be objected, that before the first evening the day could not be said to be Far spent; yet if the words be well observed, no such translation can be forced from them, for the words are κέκλικεν ἡ ἡμέρα. i. *the day hath declined*; which is truely said of any time after high-noon, and therefore might be a fit season to presse our Saviour to eat; as may appeare by comparing this with a parallel Scripture, *Judges* 19.8,9. which is almost word for word

with

with this place of *Luke*: for the Levites father invites him to eat something after his early rising, *vers.* 8. which was too soon for supper, and therefore seems to be rather to a Dinner which they tarried for untill after high-noon, or as 'tis in the Originall, עד נטות היום *i.* untill the day declined, (just as it is here in *Luke* ;) and then when dinner was ended he perswades him to stay still, because the day was weake, and (as we translate it) toward evening ; (as here the Disciples tell our Saviour) and yet after these perswasions to tarry, as late as it was he departed and came to *Ierusalem* before night, and from thence to *Gibeah* (without any Miracle too) before Sun was set, or the latter evening ; and verily if we may give credit to Topographers, *Gibeah* was almost as far from *Bethlem* (from whence the Levite came) as *Ierusalem* was from *Emaus* : and therefore if the Levite came with his cumber and concubine so many miles before the second evening, notwithstanding all the Arguments used from the day declining, and that it was toward evening ; why may we not imagine the like of these Disciples at *Emaus* much more? who had no cumber, and whose joy could not but adde wings to a very swift returne to the eleven before the second Evening, notwithstanding the like arguments here used in *Luke*, 24. 29. And yet secondly suppose that they invited our Saviour to Supper, yet the former Evening beginning about two or three of the Clock in the after noon, our Saviour might stay some time to eat with them, and yet they be timely enough at *Ierusalem* before the second Evening : for suppose our Saviour stayd an houre with them or more, after two or three of the Clock, yet if a strong man may walke ordinarily three mile an houre, why might not the tydings of this joyfull news make them double their pace, whether on foot or horseback, no mention is made of either, and so be there within an houre and half or thereabout before the second Evening could come?

Thesis 61.

61. And although our Saviour appeared to them when the dores were shut, yet it is not said that the dores were shut because it was Night, but for feare of the *Iewes* and their Pursevants ; that they might not rush in suddenly upon them, which they might doe in the Day as well as in the Night : and though this was a poore safeguard from their enemies yet it was some, and the best which they had, or at least could thinke of at such a time ; and if our Saviour came to them when they were at Supper, *Mark*, 16. 14. and if the ordinary time of the *Iewes* supper was a little after or about Sunset (as might be demonstrated)

strated) then the second Evening was not as yet begun, no not when Christ came, much lesse before the other two came, who were there from Emaus before.

Thesis 62. 62

It is said by some that if it was not very late, then the Arguments of the Disciples to perswade Christ to stay were weake; but it seemes (say they) they were strong because its said they constrained him] but we know that much affection will some time urge a weake argument very far, for stay of some speciall friend; and when arguments will not prevaile, it will hold them and constraine them by force; and thus it seemes the Disciples dealt with our Saviour; their constraining him was not so much by force of Argument as violence and force of love, for so the words in the Originall (παρεβιάσαντο) properly signifies: and hence it seemes that there was day enough above head to travaile farther in; otherwise what need such violent perswasions to stay with them? *and for any to say, that the Paralell of the Levites Fathers perswasions to stay, upon weake grounds, is not the same with this, because his Arguments might sute well not to begin a long journey when it was past noone, which was the case there; but its a reason of no force to perswade to go farther when a man is in a journey already: which is the case here,* I say this answer is against the Practise of love in common experience; men weary in their journey may stand in more need of perswasions to stay then they that have not begun to travaile at all; nor was the *Levites* journey long from *Bethlem* to *Gibeah*.

Thesis 63. 63

Nor is it an Argument of any weight from *Iohn* 39. 1. because the two Disciples are said to abide with Christ that Day, that therefore the night following did belong to that day (they staying as it is supposed all night) and consequently that the Day begins in the Morning; for these Disciples comming to Christ at the tenth houre or foure of the Clock in the afternoone, there were then two houres remaining untill Night (the *Iewes* artificiall Day continuing from six to six) within which time our Saviour (who can do much worke in a small time) might sufficiently instruct them (for that time) within the space of two houres; and why might they not depart before the night came, and so stay with him onely so short a time? And yet if they did stay that Night, they might notwithstanding be said to stay that artificiall day onely, without reference to any Night before or after, or to any part of the Morning following that Night, when 'tis probable they departed if they did stay with him all that Night.

Thesis 64.

Thesis 64.

64. Those who think that *Paul* would never have Preached till midnight *Acts* 20. 7. if that night had not been part of the Sabbath which began the Morning before, much lesse would he after this long Sermon have communicated with them in the Sacrament, *ver.* 11. unlesse it had been the Sabbath Day, may do well to consider these things. 1. That the cause of taking in so much of the Night following for Preaching till midnight was extraordinary, *viz.* *Pauls* early departure never to see their faces more; and to say that if this Night was no part of the Sabbath, it was then unreasonable to hold them so long at it, is an assertion which wants reason, if we do but consider the shortnesse of his time, the largenesse of *Pauls* heart, speaking now for his last, and the sweetnesse of their affections as might easily enable them to continue till midnight and upward, with cheerfulnesse, and without thinking the duty tedious, and unreasonable long. *Paul* therefore might begin his Sermon some part of the Day-light, which was part of the Sabbath Day, and continue it till midnight following, and yet this night be no part of the Christian Sabbath, because it was an extraordinary cause which prest him hereunto. 2. That there is nothing in the Words which will evince the Sabbath to continue so long as *Pauls* Sermon did; for suppose those who begin the Sabbath at Evening, that it should be said of such, that being met together the first day of the Week to break Bread, their Teacher being to depart on the morrow, Preached, unto them and continued his speech till midnight, will this argue a continuance of the same day? No verily, and the like reason is here. 3. That the Lords Supper might be and was administred before *Pauls* Sermon; for there is a double breaking of bread in the Text: the one is of common bread, *Verse* 11. after *Paul* had Preached; the other is of holy bread in the *Eucharist*, *verse* 7. for the *Syriak* calls *That* breaking of the bread which is mentioned *verse* 7. the *Eucharist* or Lords Supper; but that which is mentioned, *verse* 11. *Common bread*; and the *Greek* word *γευσάμενος*, implies as much, and hence also its spoken of one man principally, *viz.* That when he had broken bread and eaten, and talked a long time till breake of the day, he then departed, it being some ordinary repast for *Paul* after his long Preaching and before his long journey, and is not therefore any Sacramentall eating; the manner of which is wont to be expreſt in other words then as they are here set down; if therefore *Pauls* eating *verse* 11. was common Bread, it cannot be then affirmed that the Eu-

charist

chaist was then administred after Sermon at midnight, and yet they partaking of the Sacrament this day, *verse* 7. it seems therefore that it was administred some time before this extraordinary course of Preaching began.

Thes. 65.

Nor will it follow that the Sabbath begins in the Morning, because the Morning is set before the Night in the *Psalm* for the Sabbath, *Psal.* 92. 1, 2. for 1. The scope of the Psalmist is not to set forth when the Sabbath begins: but how it is to be sanctified, and that is, not onely by shewing forth the loving kindnesse of God every Morning or day time (for that perhaps, many will readily do) but also in the Night, when men may think it too unseasonable or too late: and therefore in a holy gradation from the lesse to the greater, he first makes mention of the Morning. 2. The *Hebrew* word for every Night, is, in the Nights; and therefore (suppose that this Psalm is specially applyable to the Sabbath, which we know some question) yet this place will as soon evince the Sabbath to begin in the Night before the Morning, and to be continued in sweet affections the night after, as that it should begin in the Morning and be continued the night after; so that this place will not clear this cause, nor is there any weight in such kind of reasonings. 65.

Thes. 66.

Nor will it follow from *Levit.* 7. 15. *with* 22. 29, 30. and *Ex.* 12, 10. that because the flesh of the peace Offrings was to be eaten the same day, and nothing to be left untill the Morning (something like this being spoken also of the Passeover) that the day therefore begun in the Morning: for in *Leviticus* there is a double Commandment, 1. To eat the flesh of their peace offerings the same day; but yet because when they have eaten, some bones and offals might remain, hence, 2. They are commanded to leave nothing till the Morning, which doth not argue that they had liberty to eat it as long as they might keep it, but that as they had liberty no longer then the same day to eat it, so nor liberty any longer then the next Morning so much as to keep any of the relicks of it: And as for the Passeover (a place much urged by some) they were to kill it on the fourteenth day, *Exod.* 12. 6. which they might eat the night following, *verse* 8. yet so as to leave nothing of it till the Morning, *verse* 10. This night following is not therefore any part of the fourteenth, but of the 15th. day: for at midnight there was a cry *verse* 30, 31. and this night they went from *Rameses* to *Succoth*, *verse* 37. with 46. and this time is expresly called the morrow after the Passeover, *Numb.* 33. 3. 66.

nor

not is there any inconvenience or rule broken to kill the Passeover upon one day and continue eating of it some part of another, the Passeover being a Feast of more dayes then one.

Thesis 67.

67. Nor doth it follow that because our Saviour tells *Peter*, *Mark* 14.30. *Luke* 22.34. that this Day, even this Night (*viz.* of the Passeover) he should deny him, that this Night therefore was any part of the precedent day; for it may be as fairly interpreted to belong to the day following that Night. Nor is it necessary to determine this word *Day* always to a determinate time of 24 houres, of which the Night was a part, but onely of a speciall season of time; for so tis frequently figuratively taken without any respect to a day of 24 or 12 hours, *viz.* for a speciall season of Time wherein some speciall providence of God doth appeare and is put into execution, as *Isay* 29.18. and 25.9. and 27.1. *Exod.* 14.13. 1 *Sam.* 4.7,8. 2 *Sam.* 4.5,7,8.

Thesis 68.

68. It answers many objections produced against the beginning of the day in the Evening, for the Morning, to consider, that the word *Day* is frequently taken in Scripture for an artificiall day, and that the word *Morrow* frequently signifies a new artificiall Day, which in respect of, and reference unto, the artificiall day going before or following after, is no part thereof; but as the Proverbe is, to morrow is a new day: and thus tis taken, *John* 12.12. *John* 6.22. *Act.* 21.7,8. 1 *Sam.* 14.24. *Act.* 23.31,32. 2 *Sam.* 11.11,13. *Exod.* 10.4,13. *Deut.* 21.22, 23. *Josh.* 8.29. and 10.26. *Exod.* 7.4,11,12,17. *with* 8.6. *v.* 13. *Exod.* 14. *ult. with* 34.2,4,28. *Deut.* 9.9,11. Whence onely let this be noted that to argue from hence, that to morrow Morning or to morrow day light is the beginning of the naturall day, because its called a new or another Day, is not solid: nor also that although the Night following the artificiall day, be not so frequently called *to morrow*, yet sometime it is so called, 1 *Sam.* 30.17. where the evening of their morrow stopt *David*, i. that night.

Thesis 69.

69. There are some who confesse that the Jewish Sabbath began at the evening ever since the Creation unto the time of Christs resurrection; but now they tell us that it begins in the morning, because of Christs Resurrection (the cause of it) which began then; so that as this makes the change of the day, so it makes a change of the beginning of the day from evening till morning when the Resurrection of Christ began: but the feeblenesse of this opinion will appear from these ensuing considerations.

Thesis 70.

The sixth.

1. *Consid.* That the foundation of this opinion is exceeding rotten, *viz.* That the day must not begin, untill that work which occasions the change doth actually exist. But we know that the Passeover began before the work which did occasion it, did actually exist, *viz.* the Angels passing over the Israelites at midnight, *Exod.* 12.29. with 12,13,14. and 6.8. indeed the Christian Sabbath day is not before the day of Christ Resurrection; yet the beginning of this day may be before the beginning of the Resurrection, as it was in the Passeover. 70.

2. *Consid.* That if any of the Evangelists had intended a new beginning of the Sabbath at morning, that they would then have set down the exact time of the Lords Resurrection; but none of them do this; they set down the time of other things to prove that Christ was risen, but not the exact time of the Resurrection, for its wholly uncertain; certain it is, that it was before Day-light began; for *Mary* came and found him risen while it was yet dark, *John* 20.1. and how long he was risen before, who can determine?

3. *Consid.* That if Christs Resurrection began the Sabbath, so that in that moment and point of time wherein Christ arose the Christian Sabbath began, then Christ could not lie three dayes in the grave; for either he lay three dayes according to the Jewish account, beginning the day at evening; and then the third day on which Christ arose (which also was the first day) must begin at evening as we plead for; or else he must lie three days according to the new account, which begins the third day in the morning, leaving out the night before as not appertaining to any part of the week before or after; but according to this reckoning its impossible that Christ should lie three days in the grave, he may be then indeed said to arise the third day, but not to lie any part of the third day, because lying in the grave implies some time of continuance therein upon the third day; but how could this be, when they say that the moment of Christs Resurrection began the day of our Christian Sabbath?

4. *Consid.* If the Jewish Sabbath was the last day of the week, and begun and ended at evening, then the Christian Sabbath must either begin at evening when the Jewish Sabbath ended, or the first day of the week cannot be the Christian Sabbath, but onely a part of the first day, and part of the second day; for the night which goes before the Christian Sabbath, either 1. they must make it to belong to the Jewish Sabbath, and then that Sabbath must be sanctified 36. hours, and so it must be more then a day which is sanctified, which is absurd;

or

or 2. they must make it belong to the Christian Sabbath, and then they cannot make it begin in the morning; or 3. they must leave it out from all weekly account, and so take in the night following (which is part of the second day) as part of the Sabbath.

5. *Consil.* That the seventh part of time cannot be orderly given to God, but it must be either the first or last seventh (as hath been shewn) and the morality of the fourth commandment cannot be observed without giving to God either of these; if therefore the Jewish Sabbath ended at Even, the Christian Sabbath must immediately succeed it, and begin it then, or else a morall rule is broken.

6. If the Jewish Sabbath began and ended at Even, and the Christian Sabbath begins at morning, what must become of that night which is between them both, and to what day of the week must it belong? If any say, *that it is no matter whether it belong to any or no, so long as time runs on*; this answer will not suffice; for though time runs on, yet what *orderly* time is there here which is running on? Time consists of years, and years of months, and months of weeks, and weeks of dayes; to what day or what week then must this night belong? they that maintain this opinion do roundly affirm, that its no absurdity to leave that one Night out from weekly, not as pertaining to any week before or after, but say it was lost: alas poor forlorn Night that art thus strangely forsaken; what a strange kind of night is this which belongs to no day? what a mishapen lump of time art thou, and yet how canst thou be part of time, that art part of no day, but onely (as they say) of Time flowing and running on, without head or foot, week or day?

Thesis 11.

11. They tell us, *That in* Joshua's *time, when the Sunne stood still, and in* Hezekiah's *time, when the Sunne went back, that there was as great a perverting of the order of Time as this comes to; and that there is as good reason to alter the time upon such a special and wonderfull occasion as Christs Resurrection, as there was to disorder the course of time then*: but the weakness of this answer may appear from these things.

1. That in the dayes of *Joshua* and *Hezekiah*, there was no such monstrous mishapen piece of time cut out, as here is imagined; for though the Sunne stood still, suppose about twelve hours in *Joshuas* time, and so made a day of 36 hours; yet these twelve hours were part of that day, and of that which ordinarily makes the day, viz. the motion of the Sun about the Earth,

Earth, which is ordinarily done in 24 houres, onely the Lord stopt it a while, and so made it a longer day, and yet measured by the ordinary measure of a day, *viz.* the Sunne compassing the earth; which this night is not.

2. Though some part of the weekly time was changed in some respect; yet no part of sacred and Sabbath time was perverted by either the Sunnes standing still, or its going back, because though these things were longer then ordinary, yet they were but ordinary daies in this sence, *viz.* because there was no more to either day then that which ordinarily makes a day, to wit, that space of time wherein the Sun circularly compasseth the whole earth. For though a seventh part of time be morally due to God, man having six daies for himselfes; yet this is to be understood, as each day is measured by, and made up of the whole compleat motion of the Sunne circling the earth; now though these daies were longer then usuall in those famous times, yet they were onely such daies as were made by this motion; and hence there was no change or perverting of the time of the Sabbath, but God hath his due then orderly. But here we must make a new and strange beginning of time, by leaving out a whole night, and denying God a seventh day according to ordinary account and reckoning, and must fall to a disorderly beginning, upon pretence of a more then ordinary occasion; which yet we see was not so in those extraordinary times of *Hezekiah* and *Josuah*.

3. In the daies of *Josuah* and *Hezekiah* there was some necessity of prolonging those daies and that in a course of providence, supposing that God would worke wonders by his providence; but what necessity is there to begin the day when Christ did first arise? for this action falling out upon the first day, might sanctifie the whole day which in ordinary course should have begun at Evening; we see the whole fifth of *November* is sanctified, upon an occasion, which hapned about nine or ten of the Clock; and the Evening of the Passeover was sanctified before the Angel passed over the *Israelites* at midnight, which was the occasion of the sanctification of that day: what need or necessity was there to leave a whol night out of weekly account, and lose such a part of precious Treasure?

4. It was for the manifestation of the marvellous glory of God in the eyes of all the World, good and bad; to make that violation (as it were) of the course of Time in the [illegible]es of *Josuah* and *Hezekiah*; but what glory doth Christ gain in the eyes of others, by making the Day to begin at the Time of his Resurrection by the losse of the whole Evening before,

out of the account of weekly Time? or what glory doth Christ loose if he should begin the day at Evening when the Jewish Sabbath ended, when as the whole day then is celebrated and sanctified for his glory in respect of his Resurrection upon this Day? and therefore 'tis a great mistake, to imagine as much reason for the violation of the course of Time in respect of Christs Resurrection) which makes so little for the glory of Christ) as there was for the variation of Time in the daies of *Josuah* and *Hezekiah*, which made so apparently and evidently and exceedingly for the glory of God and the honour of those who were Types of Christ?

Thesis 72.

72. To say that there is a necessity of beginning the Christian Sabbath, when Christ first entered into his Rest (the first moment of his Resurrection) because the Father began the Jewish Sabbath the first moment of his Rest after his six daies Labour, is not solid nor sound: For there was a necessity for God the Father to begin his Rest at the end of his works; otherwise a morall rule had not bin observed, viz. That a seventh part of Time be sanctified; for six dayes being finished in creating the World, there was now a necessity of sanctifying the seventh Day wherein his rest began, least a morall rule should be exemplarily broken; but there was no such necessity here, for the whole Evening of the first day may be sanctified upon occasion of Christs Rest on some part of that day, and no morall rule broken hereby: nay there had bin a morall rule broken if the Christian Sabbath had not begun upon this Evening; because hereby God should have lost a Sabbath Day within the compasse of seven dayes as they are measured by the Sun; and this is directly crosse to the morality of the fourth command; for if a whole night be lost (as these men reckon) only Time flowes on (they say) then it must be full seven daies and a halfe before God have a Sabbath to begin: and this absurdity in the course of Time, I believe will not be found, in *Josuahs* time nor in altering the beginning of the yeere in *Moses* time *Exod. 12.* for no morall rule was transgressed upon by these and such like alterations.

Thesis 73.

73. *It is an unguarded assertion to say that the Reason of the change of the Day is the same for the change of the beginning of the Day:* There was a Type annexed (as hath bin shewen) to that Jewish Sabbath, but I never yet read of any Type annexed of the beginning of the Sabbath. Did the will and direction on changed the Day and that [illegible]

That God hath one day in seven given him: but God could not begin the Sabbath with excluding the Evening before Christ arose without breach of this Rule, as hath bin shewen the day might be kept and changed without breach of that rule, but the beginning could not be changed but there would necessarily follow some breach thereof.

Thesis 74.

74. *To think that the Sabbath must needs begin in the Morning, because we read not expressly after Christs Resurrection, that the Night should belong to the day following, nor is there any instance thereof in the Old Testament and before Christs Resurrection it may be (they confesse) undeniably so found*] I say, to thinke the Sabbath must begin in the Morning upon this ground, is somewhat like to his conceit who finding in the Old Testament that the seventh day is to be sanctified; but not finding this expression, after Christs Resurrection, hence he thought there was now no seventh Day to be sanctified. Those who can answer this Objection, may know how to answer thereby their own argument for the beginning of it at Morning, which is just like unto it: if indeed there were cleare Scriptures for the beginning of it at Morning in the new Testament, and none to shew the beginning of it at Evening, the Argument had much weight; but this hath not yet appeared: old Testament evidences are not Apocrypha proofes in morall matters, in these mens consciences, who thus argue for the Morning.

Thesis 75.

75. To argue the beginning of the Sabbath at Morning, from the congruity and fitnesse of the season for holy Time rather then Evening, is no way faire nor rationall: for 1. There may be as much said (perhaps more) for the fitnesse and congruity of the Evening; if this arguing were evicting; but we know the ground of all superstition hath bin humane wisdome, which puts out the Eagles eyes when it goes about to mend them; and when it would better Gods worship by goodly seemings and trapings, it then destroyes it, at least corrupts it; this only may be said that just as we lie downe with our hearts over night, so we finde them commonly in the Morning; the beginning of the Sabbath at Evening will force us in conscience to lie down over night with Sabbath hearts, which marvellously prepares for the receiving of Sabbath holiness the day ensuing.

Thesis 76.

76. If therefore the Sabbath doth not begin, neither according

to the customs of civill nations, nor at midnight, nor Morning, what Time then must it begin at (from any colour of Scripture,) but onely in the Evening? at Evening therefore after the setting of the Light of the body of the Sun, wherein darknesse begins to be predominant over the Light, the Sabbath begins now, as the *Jewish* Sabbath began in former Times, and here let me say that old Testament proofes may be in this as in many other things, New Testament rules.

Thesis 77.

77. If the Jewish Sabbath did begin and end at Evening, which was the last day of the Weeke, then the Christian Sabbath the First day of the weeke which immediately succeeds the last, is to begin at Evening also; If the Sabbath in the first Institution began at Evening, why should not the Christian Sabbath be conformed as neere as may be to the first institution? but we see out of *Gen.* 1. That as all other daies began at the Evening or darke night, so it was not orderly or possible according to the morall rule God acted by, that the Sabbath should begin upon any other Time then the Evening, nor is it improbable but that *Ezekiel* fortells this that in the Christian Church, as the Gate for the Sabbath should not be shut untill the Evening, *Ezek.* 46. 1, 2. so by just proportion the time for opening of it, was the Evening before, when the Sabbath began.

Thesis 78.

78. Now although some deny the beginning of the Sabbath in *Gen.* 1. to be in the Evening (deceiving themselves and their readers with the ambiguity and various acceptation of the words *Evening* and *Morning*) yet this is most evident, That the First day began with Night or darknesse which is called Night, *Gen.* 1. 4, 5. and consequently ended with day-light; let Evening and Morning therefore be taken how they will, yet its sufficient to prove that which we aime at, *viz.* that as the first day began with Night, and ended at the end of Day light, so by just consequence every other day did, even the Sabbath it selfe, which still begins the beginning of Night, which is all that which we meane by Evening, when we say that it begins then; which also the holy Ghost calls darknesse, which darknesse, *Gen.* 1. 2. he calls Night, *ver.* 5. and which Night is all one with Evening.

Thesis 79.

79. And if the Naturall (which some call civill, others the compound) day began first in the Evening, then surely it continued so; or if not, then this disorderly practise should have bin

bin regulated against, according to the first patterne, as the abuses crept into the Lords Supper were by Paul. 1 Cor. 11.23, and as errors about Marriage were by our Saviour, telling them that *ab initio non fuit sic.*

Thesis 80.

80. Nor should it be a wonder why the wise Creator should begin Time with darkenesse, or the lesse noble part of the Day, no more then why the Lord should begin the World with a rude and confused *Chaos* before a glorious World; the progresse of his wisdome in making the whole World being for the most part from more imperfect things to perfect, from the *chaos* to beauty; from the servants, and furniture, to man the Lord and Master of this great house; and so here, from darkenesse to light; the Sabbath also being a day of Rest, was it not most proper to begin it then when man begins his rest which is the Night? when also God began Rest from his work in the first Creation.

Thesis 81.

81. Some convinced by the evidence of the Text, that darkenesse was before light, yet wrastle with their wits to make it neither part of the night nor part of time, but only *punctum temporis*, and by this shift would make the first day to begin in the morning-light,

Weemes on the fourth Command.

Thesis 82.

82. But was ever any *punctum temporis* (which is thought to be no part of time) called by the name of Night as this darkenesse is? *Gen.* 1.4,5. *with* 2. Was the World made in six dayes and is there a Heaven and Earth made within the time of this darkenesse, and yet this time of darkenesse to be no part of time, but onely a Mathematicall point, but no reall part of succeeding Time? *Zanchy* long since hath largely confuted and crusht this Egge-shell, where the Reader may looke; there was not indeed any Celestiall motion of the Heavens to measure this Time by, (for Master *Weemes* objects *tempus est mensura motus*) but by this Argument there was no Time till the fourth day, when the Sun and Starrs were created, nor is Time properly *mensura motus*, but as Eternity is the indeterminate duration of a thing together; so Time is the determinate duration of things by succession; which was evidently since Time began on the first moment of creation.

Thesis 83.

83. Others who acknowledge this first darkenesse to be part of Time, yet will not have it to be part of the Night-time; because light (the habit) they say must go before Darkenesse (the

privation) because also this first darkenesse is not so called Night, but the separated darkenesse, *Gen.* 1. 4. when God separated the light into one Hemisphere, and darkenesse into another.

Thesis 84.

84. But this arguing is almost against the expresse Letter of the Text, *Gen* 1. wherein it is most evident that light was created, after darkenesse had bin some time upon the face of the deeps; which darkenesse cannot be part of the Day-light, no more then blindnesse is a part of sight and therefore is a part of the Night, before this conceived separated darkenesse could exist. Beside the separation of darkenesse from light doth not make any new darkenesse which is a new denominated darkenesse, but is the same darkenesse which was at first, onely the separation is a new placeing of it, but it gives no new being to it.

Thesis 85.

85. Suppose also that light and darkenesse are *contraria privantia*, yet 'tis not true either in Philosophy or Divinity, that the habit must alway actually goe before the privation in the same subject; for the privation may be first if it be in *subjecto capaci*; *i.e.* In a subject capable of the habit; for silence may be before speech in a man, and blindnesse and deafenesse in a man who never saw nor heard a word, because man is a subject capable of both, and so here darkenesse might be before light, because this subject of the first matter was capable of both.

Thesis 86.

86. Nor is it true in Divinity that the darkenesse and light were at first separated into two Hemispheres; or if they were, yet what orthodox Writer affirmes that the supposed separated darkenesse onely is called Night?

Thesis 87.

87. For looke as the darkenesse did overspread the whole *Chaos*, and all the dimensions of it at the same time; why might not the light the habit be extended as far as was the privation before, and that at the same time? there being no globe or dense body of earth and waters (existing as now they doe) at that time created, and consequently no opake and solid body to divide betweene light and darkenesse and so to seprate them into two Hemispheres, as by this meanes it is at this day, unlesse we imagine miracles without necessity; and that God then miraculously did it when there was no necessity of it. For the Element of fire being figuratively called light, it being (as *Junius* shewes) *proprietas essentialis ignis*; being also created in the

the superiour part of the vast *Chaos*; might therefore be cast downe by a mighty hand of God (there being no ordinary meanes of Sun or Starr yet created to do it) into all the inferiour *Chaos*, and so make day. And the ascending of this light upwards againe might make it to be Night; and therefore although God separated between light and darknesse, yet this separation seemes to be rather in respect of time, then in respect of place, or two Hemispheres; for the light when it was cast downe, separated and scattered the darknesse, and so excluded it, so that when there was light, there was no darknesse; when darknesse, there was no light; and thus they succeeding and excluding one another, the Lord is said to separate them one from another, but not into two imagined Hemispheres, by which imagination of two Hemispheres it will be also very difficult to set downe when it was day and when it was night, at this time of the Creation; because in respect of one part of the Chaos it might be called day, in respect of the other Hemisphere of the Chaos it might be called night; and therefore it seems more suitable to the truth, that the descending of the Light, made day thorowout the whole Chaos remaining, and the ascending of it to its proper place successively made night; which as it answers many curious questions about the nature and motion of this light, so it yeelds a more then probable argument, that if the day-light continued twelve houres (which none question) why should not each night continue as long, and therefore that the first darknesse did continue such a time before the creation of the Light?

Thesis 88.

But suppose this locall separation into two Hemispheres was granted, yet it will not follow from hence that this separated darknesse onely is called night, and that the darknesse before was no part of it; for if the day and night began at the imagined division of light and darknesse, then (this division being in an instant of time) neither could the day be before the night, nor the night before the day, but both exist and begin together; and then it will follow that the beginning of the first day was neither in the morning nor evening, in darknesse nor light, in night nor day; but that it began in the morning and evening, day-light and dark night, together; which is too grosse for any wise man to affirm, nor would the God of Order do it. Againe, if the first darknesse which was precedent to this Hemispheriall light and darknesse was no part of the night, then much lesse was 88.

it

it any part of the first day-light; and so no part of the naturall day; which if any should affirm, they must deny the creation of the world in six dayes; for its evident that the Heavens and Earth were made in the time of the first darknesse.

Thesis 89.

89. To say that this first darknesse was part of the morning, and did belong to the morning-light, as now some time of darknesse in the the morning is called morning, and therefore is called the womb of the morning, *Psal.*110.2. is a meer shift to prove the beginning of time to be in the morning, and an evasion from the evidence of truth. For 1. This first darknesse must either be the whole night, consisting as the light did of about twelve houres; and then it cannot possibly be called morning or belong thereunto; or it must be part of the night, and that which came after the light another part of it, and then we may see a monstrous day which hath part of its night before it, and part after it; beside its contrary to the Text, which makes the whole morning together, and the whole evening together, the whole day-light together, and so the whole night together. 2. That darknesse which by an improper speech we make to belong to the morning, in our ordinary account, is the latter part of the night or of the darknesse; but we read not in all the Scripture, nor is it suitable to any solid reason, to make the first beginning of Night or darknesse as part of the morning: Now this first darknesse (which is the beginning of darknesse) is called night, at least is the beginning of night; and therefore cannot be called morning, but evening rather, as we usually call the first beginning of darknesse after day light.

Thesis 90.

90. That expresse Commandment *Lev.*23 32. to celebrate the Ceremoniall Sabbath from Even to Even doth strongly prove the beginning of the morall Sabbath at the same time; for why else is it called a Sabbath of rest, but because it is to be spent in duties of humiliation, as the other Sabbath in duties suitable to the nature of it? and hence the Lords care is greatly exact herein, 1. That no servile work be done, because it is a Sabbath, *verse* 31,32. 2. That it be spent and sanctified from Even to Even, (meaning) like as you do your weekly Sabbaths. And hence the Lord saith not, You shall celebrate your day of Atonement from even to even, but (the Lord usually wrapping up arguments in his words) *Your Sabbath*: as if he should say, You would account it a prophane thing not to celebrate your ordinary weekly Sabbath from even to even, or to do any servile

servile work on that day; this day is a Sabbath, and therefore you must sanctifie it from even to even, and therefore do no servile work herein.

Thesis 91.

To imagine (as some do) *That the ordinary Sabbath began at another time, because here God makes a new command, that it be from even to even, in opposition to the other Sabbaths beginning; and that otherwise it had been enough to say, You shall celebrate this day as a Sabbath*: one may from the same ground imagine, that in other Sabbaths they might do any servile work, because here also they are forbidden it; for it may be as well said, that otherwise it had been enough to say, You shall sanctifie this day as you do other Sabbaths: here therefore is no new institution of time from the beginning of the Sabbath, but of a new Ordinance, together with the application of time according to common and ordinary account: and the Lord expresseth from even to even (which makes up a naturall day) lest mans heart (which is soon weary of duties of Humiliation) should interpret it of an artificiall day; to prevent which mistake the Lord had good reason to set the distinct bounds of it from even to even. 91.

Thesis 92.

Nor can this Evening, be fairly interpreted of the former even before Sun set, as taking in that also; for this evening is to begin at the evening of the ninth day, *verse* 32. which evening of the ninth day is not the evening of that day about two or three of the clock, (for the tenth day onely is called the day of Atonement, *verse* 27. and therefore part of the ninth day is no part of the Atonement day) but as *Junius* well expounds it, at the evening of the ninth day, *puta qua nonus dies desinit*, at that nick of time, which is the *communis terminus* of the end of the ninth day and beginning of the tenth, you shall then celebrate your Sabbath: which curious exactnesse of the Lord, is partly to expresse his zeal for the full and plenary observation of the day, that he may not lose a moments time of honour, as also to shew what care they should have of holding out from the first point to the last period of that Sabbath. 92. *Vid. Iun. in loc.*

Thesis 93.

And therefore it is a groundlesse deduction from the Text, to make this day to be of extraordinary length, and so an unfit measure for our ordinary Sabbath. And to say that there was a ceremony in beginning this day at even, is but *gratis dictum*, and can never be made good, unlesse it be by such fetches of wit which can mould the plainest History into the image of a goodly Allegory, a most impudent course of arguing in *Augustins* judgement, and in his time. 93. *August. ep.* 48.

Thesis

Thesis 94.

94. If the Sabbath do not begin at evening, why did *Nehemiah* (an exemplary Magistrate) command the Gates to be shut, when the Gates of *Ierusalem* began to be dark before the Sabbath? *Nehem.* 13. 19. was it not lest the Sabbath should be prophaned that night, by bringing in of wares and burdens thorow the Gates, as well as in the ensuing day? is it not expressly said, that he set his servants at these Gates that there might be no burden brought in upon the Sabbath day? is it not expressly said that he set the Levites to keep the Gates to sanctifie the Sabbath day? *verse* 19, 22. Now if this evening was no part of the Sabbath, how could they then be said to sanctifie the Sabbath thereby?

Thesis 95.

95. To imagine that *Nehemiah* did this to prevent the prophaning of the *Sabbath* day after, is as if a man should shut his doors at noon against such Thieves as he knows will not come to hurt him untill mid-night be past. It would be weaknesse in a Magistrate to take away any considerable part of the week which God allows for labour to prevent that evil on the *Sabbath* which he knows he is sufficiently able to prevent at the approach of the day it self: for *Nehemiah* might easily have shut the Gates in the morning, if the Sabbath had not begun before; and might have better done it, then to cut so large a Thong out of the week time to prevent such defilement of the *Sabbath* day.

Thesis 96.

96 When therefore the Gates of *Ierusalem* began to be dark, or as *Iunius* renders the words, *quum obumbraretur porta*, i. when they were shaddowed by the descent of the *Sun* behind the mountains which compassed *Ierusalem*, and so did cast a shadow of darknesse upon the *Gates* of the City, somewhat sooner then in other places lesse mountainous; this shadow, being no part of the dark night, is truly said to be before, or (as the Hebrew is) before the face or looking out of the Sabbath; for although the Sabbath be said to begin at Sun-set, yet tis to be understood not of the setting of the body of the *Sun* visibly, but of the light of the *Sun* when darknesse begins to be predominant over the light, and men are forced to forsake their work; now just before this *Nehemiah* shut the gates, at the common term and end of the six dayes labour, and the Seventh dayes rest; and therefore tis a weak objection which some make, to say that this evening was not part of the Sabbath, because the Gates are said to be shut before the Sabbath.

Thesis 97.

Thesis 97.

It is said the women who prepared spices for our Saviours body, that they rested the Sabbath, which is evident to be in the evening; and this they did not superstitiously (as some say) but according to the Commandment, Luke 23.53.54.55.56. If therefore these women began to rest according to the commandment of God upon the evening, then the evening by the same Commandment is the beginning of the holy Rest of the Sabbath. It is not onely the commandment of God, that one day in Seven be sanctified, but also that is be sanctified from even to even.

Thesis 98.

98 Now that they began to rest in the evening is evident from these considerations:

1. That our Saviour dyed the Ninth hour. *Luke* 23.44, 46. which was about three of the clock in the afternoon. A little after, this *Joseph* begs his body and takes it down because it was evening or preparation for the Sabbath *Mark* 15.42. in which preparation its said that the Sabbath did shortly draw on, shine forth *Luke* 23.54. now this shining or breaking forth of the Sabbath cannot be meant of the day light morning shining forth; for its a meere dream to think, that *Joseph* should be so long a time in doing so little work, from Saturday in the afternoon untill the next morning light, onely in taking of Christ from the Crosse, wrapping him in Linnen, and laying him in his own Sepulchre, which was not far off, but neer at hand also. *John* 19. 42. The shining forth of the Sabbath also stops the women from proceeding to anoint Christs Body, after they had brought their spices; and therefore if the shining forth of the Sabbath had been the morning after, they might certainly have had sufficient time to do that work in; the shining forth therefore of this Sabbath was in the latter evening in which the Sabbath began; and its said to shine forth by a metaphor, because it did then first appear, or draw on; or, as *Piscator* and sundry others think, because about that time the stars in Heaven, and the Lamps and Candles in houses began to shine forth; which is just then when darkness is predominant, which is the beginning of the Sabbath at evening time.

2. If that evening had not begun the Sabbath, why did not the women (who wanted neither conscience nor affection, nor opportunity) anoint his body that evening, but defer it untill the night after? what could stop them herein, but onely the conscience of the Commandment, which began the Sabbath that evening?

3. Either

3. Either the Sabbath must begin this evening, or they did not rest the Sabbath according to the Commandement; for if they began to keep the Sabbath at morning light, then if they rested according to the Commandement, they must keepe it untill the next morning light after; but its manifest that they were stirring, and in preparing their Oyntments long before that, even in the dark night before the light did appear, as hath been formerly shewn.

Thesis 99.

99. Why the women did not goe about to embalme Christs body the beginning of the dark evening after the Sabbath was past, but staid so long a time after till the dark morning, cannot be certainly determined; perhaps they thought it not suitable to a rule of God and prudence, to take some rest and sleep first, before they went about that sad work; and might think the morning more fit for it then the dark evening before, when their sorrowfull hearts and spent spirits might need mercy to be shewn them, by taking their rest awhile first. They might also possibly think it offensive to others presently to run to the embalming of the dead, as soon as ever the Sabbath was ended, and therefore stayed till the dark morning, when usually every one was preparing and stirring toward their weekly work.

Thesis 100.

100. The Lord Christ could not lie three dales in the grave, if the Sabbath did not begin at evening; and for any to affirm, that the dark morning wherein he arose was part of this first day and did belong thereunto, is not onely to overthrow their own principles, who begin the Sabbath at the beginning of day light morning, but they also make the beginning of the Sabbath to be wholly uncertain; for who can tell at what time of this dark morning our Saviour arose?

Thesis 101.

101. Tis true, there are some parts of the habitable world, in *Russia*, and those Northern Countries, wherein for about a moneths time the Sun is never out of sight; now although they have no dark evening at this time, yet doubtlesse they know how to measure their naturall daies by the motion of the Sun; if therefore they observe that time which is equivalent to our dark evenings, and sanctifie to God the space of a day, as tis measured by the circling Sun round about them, they may then be said to sanctifie the Sabbath from even to even, if they do that which is equivalent thereunto; they that know the East, West, South, North points, do certainly know when

when that which is equivalent to evening begins, which if they could not do, yet doubtlesse God would accept their will for the deed in such a case.

Thesis 102.

If therefore the Sabbath began at evening from *Adams* time in innocency till *Nehemiahs* time, and from *Nehemiahs* time till Christs time, why should any think but that where the Jewish Sabbath the last day of the week doth end, there the Christian Sabbath the first day of the week begins? unlesse any can imagine some Type in the beginning of the Sabbath at evening; which must change the begining of the day, as the Type affixed did change the day: or can give demonstrative reasons that the time of Christs Resurrection must of necessity begin the Christian Sabbath, which for ought I see cannot be done. And therfore it is a groundlesse assertion, *that the reasons of the change of the day are the same for the change of the beginning of it; and that the chiefe of the reasons for the evening, may be as well applyed against the change of the day it selfe, as of the time of it*: But sufficient hath been said of this. I shall onely adde this, that there is no truth of Christs, but upon narrow search into it, hath some secret knots and difficulties, and so hath this about the beginning of the Sabbath; tis therefore humility and self-deniall to follow our clearest light in the simplicity of our hearts, and to wait upon the Throne of grace with many tears for more cleare discoveries untill all knots be unloosed. 102

FINIS.

THE SANCTIFICATION OF THE SABBATH.

WHEREIN

The true Rest of the Day, together with the right manner of Sanctifying of the Day, are briefly opened.

BY

THOMAS SHEPARD, Pastor of the Church of Christ at *Cambridge* in *New-England*.

The fourth Part.

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The

The Sanctification of the Sabbath.

Thesis 1.

THe word Sabbath properly signifies, not common, but sacred or *holy Rest*. The Lord therefore enjoyns this Rest from labour upon this day, not so much for the Rest sake, but because it is a *Medium* or means of that holinesse which the Lord requires upon this day; otherwise the Sabbath is a day of idlenesse, not of holinesse; our cattell can rest but a common rest from labour as well as we; and therefore its mans sin and shame, if he improve the day no better then the beasts that perish. 1.

Thesis 2.

And as the rest of the Day is for the holinesse of it, so is all the labour of the Week for this holy rest; that as the end of all the labour of our lives is for our rest with Christ in Heaven, so also of the six daies of every weeke for the holy Rest of the Sabbath, the twilight and dawning of Heaven. For the eighth Commandement which would not have us steale, commands us therefore to labour for our Families and comforts in all the seasons of labour. This fourth command therefore which not onely permits but commands us to labour six daies, must have another respect in commanding us to labour, and a higher end, which cannot be any thing else but with respect to the Sabbath; that as we are to watch unto prayer, so we are to worke unto the Sabbath, or so worke all the Weeke day that we may meet with God, and sanctifie the Sabbath day. 2.

Thesis 3.

As therefore the holinesse of the Sabbath is morall, because it is the end of the day; so is the Rest of the Sabbath (the immediate means to that end) morall also. Looke therefore what ever holy duties the Lord required of the *Jewes*, which were not ceremoniall, the same duties he requires of us upon this day; so what every Rest he required of them for this end, he exacts of all Christians also. 3.

Thesis 4.

Those that make the Sabbath ceremoniall, imagine a stricter Rest imposed upon the *Jewes* then Christians are 4.

now

now bound unto; because they place the ceremonialnesse of the Sabbath in the strict Rest of it; but we are bound to the same Rest for substance of it; and the ground for a strictier rest then we are bound unto, will be found too light if well pondered.

Thesis 5.

5. For though it be sayd that the *Jewes* might not bake, nor seeth meat upon this day, *Exod.* 16.23. no nor make a fire upon it, *Ex.* 35.3. no nor gather sticks upon it without Death. *Numb.* 6. 15.30. (all which things Christians now may lawfully do) yet none of these places will evince that for which they are alledged.

Thesis 6.

For first it is not said, *Exod.* 16.23. bake and seeth that to day which may serve you next day: but, that which remains
6. (*viz.* which is not sod nor baked) lay it up untill the Morning, and consequently for the morrow of the next day, which being thus laid up, I doe not finde that they are forbidden to bake, or seeth that which remaines upon the next day; but rather if they must use it the next day, they might then bake it or seeth it that day also, as they did that of the sixt day, and without which they could not have the comfortable use of it upon the Sabbath day: indeed it was as unlawfull to grind and beate the Manna in Mills and Morters, mentioned *Numb.* 11:8. upon this day, as now to thrash and grind Corne this day; the meale therefore which did remaine, is not forbidden to be baked or sod upon this day; nor would Gods speciall and miraculous providence appeare in preserving it from wormes and stinking, if there had been any baking of it the day before, and not rather upon the Sabbath Day.

Thesis 7.

Although also they were forbidden to kindle fire upon this
7. day, *Exod.* 35.3. in respect of some use, yet they are not forbidden so to do in respect of any use whatsoever. For there was fire kindled for the Sabbath sacrifices, and it would have bin a breach of the rule of mercy, not to kindle a fire for the sick and weake in the wildernesse. *Nehemiah* also a man most strict and zealous for the Sabbath, yet had such provision made every day as could not be dresse nor eaten without some fire upon the Sabbath day, *Neh.* 5. 18. and the Sabbath not being a fast but a feast in those times as well as these, hence its not unsutable to the time to have comfortable provisions made ready, provided that the dressing of meat be not an ordinary hindrance to publike or private duties of holinesse upon

on this day, *Exod.* 12. 16. this kindling of the fire here forbidden must therefore be understood in respect of the scope of the place, *viz.* not to kindle a fire for any servile work, no not in respect of this particular use of it, *viz.* to further the building of the Sanctuary and Tabernacle, made mention of in this Chapter: for its said whosoever shall do any worke therein, (1. any servile worke which is more proper for the weeke time) shall be put to death; *verse* 2. there is therefore either no dependance of these words in the third *verse* with those in the second, or else we must understand it of kindling fires restrictively, for any servile worke which is there forbidden not only the *Jewes* but us Christians also:

Thesis 8.

8. The man that gathered sticks on the Sabbath, *Numb.* 15.30. was put to death; what for gathering of sticks onely? why then did not the just God put them to death who were the first offenders (and therefore most fit to be made examples) who went out to gather Manna upon this day? *Exod.* 16. This gathering of sticks therefore, though little in it selfe, yet seemes to be aggravated by presumption; and that the man did presumptuously breake the Sabbath, and therefore its generally observed that this very example followes the Law of punishing a presumptuous transgressor with death in this very Chapter: and though it be said that they found a man gathering sticks, as if it were done secretly, and not presumptuously, yet we know that presumptuous sins may be committed secretly as well as openly, though they are not in so high a degree presumptuous as when they are done more openly: the feare of the Law against Sabbath breakers, might restrain the man from doing that openly, which before God was done proudly, and presumptuously; and though *Moses* doubted what to do with the man, who had that capitall Law given him before against Sabbath breakers, yet they might be ignorant for a time of the full and true meaning of it, which the Lord here seemes to expound, *viz.* that a Sabbath breaker sinning presumptuously is to be put to death: and although it be doubted whether such a Law is not too rigorous in these Times, yet we do see that where the Magistrate neglects to restraine from this sinne, the Lord takes the Magistrates work into his own hand, and many times cuts them off suddenly who prophane his Sabbath presumptuously: and tis worth enquiring into whether presumptuous Sabbath breakers are not still to be put to Death: which I doubt not but that the Lord will either one day cleare up, or else discover some specialty

in the application of this judiciall Law to that Polity of the Jewes, as most fit for them, and not so universally fit for all others in Christian Common-wealths: but this latter I yet see no proofe for: nor doe I expect the clearing up of the other while the temper of the Times is loose and lukewarme.

Thesis 9.

9. Considering therefore that some worke may be done upon the Sabbath, and some not, and that mans heart is apt to run to extreames, either to grosse prophanesse or Pharisaicall strictnesse; we are therefore to enquire, what workes we must rest from, and what not from, upon the Sabbath Day.

Thesis 10.

10. If the Scriptures may be judge herein, we shall finde that when they forbid all manner of worke, they interpret this of *Servile Worke*. The worke forbidden in the annuall Sabbaths, (which did but shaddow out the rest on this Sabbath) it is servile worke, *Levit.* 23.7,8. and hence the rest on the Sabbath (in this fourth command) is opposed to the labour on the weeke daies which is properly servile, lawfull to be done then, but unlawfull upon the Sabbath Day.

Thesis 11.

11. The Schoolmen, and some of their late Idolizers (like the Pharises of old) ever blind in interpreting the spiritualnesse of the Law of God, describe a servile worke in that manner, so as that the grinding of water-mills and wind-mills, as also the counsells of Lawyers to their Clients, the Herring Trade of Fishermen, are with them no servile works on this day; and indeed they scarce make any worke servile, but what is slavish and externall bondage and burden.

Thesis 12.

12. But if we consult with Scriptures and the very words of this fourth Commandement, we shall finde two things concurring to make up a servile worke. 1. If any worke be done for any worldly gaine profit, or livelyhood to acquire and purchase the things of this life by; (which is the principall end of weeke day labour, *Eph.* 4.28. 1 *Thes.* 4.12.) this is a servile worke, all one with what the Commandement calls *Thy work*: Hence buying, selling, sowing, reaping, which are done for worldly gaine, are unlawfull on this day, being therefore servile works: hence also worldly sports and pastimes (which are ordained of God to whet on worldly labour, not necessary every day but onely at some seasons) are therefore most proper appurtenances unto daies of labour, and are therefore unlawfull

upon

upon this day: holy Times are no more to be sported on, then holy places; hence also on the other side, to rub the eares of Corne, to dresse meat for comfortable nourishment of man, because they respect not worldly gaine, are no servile workes nor yet unlawfull, but may be more lawfully done for the comfort of man then to lead his horse to the water this day, *Luke* 6.2. & 13.15. & 14.5. hence also such works as are done onely for the preservation of the Creatures, as to pull a sheepe out of a ditch, to quench fire in a Towne, to save Corne and Hay from the sudden inundation of Water, to keepe Fire in the Iron mills, to sit at sterne and guide the ship, and a thousand such like actions (being not done properly for worldly gaine) are not unlawfull; God himselfe not ceasing from workes of preservation, when he did from those of creation: hence also such works as are not works of immediate worship, but onely required necessarily thereto, as killing the Sacrifices in the Temple, travelling a Sabbath daies journey to the publique assemblies, being no servile workes for outward gaine, are not unlawfull upon this day.

2. Such worldly works, which though they be not done for worldly gaine or profit, yet if by a provident care and foresight they might be done as well the weeke before, or may as well be done a week after the Sabbath, these also are servile workes: for thus the Commandment expresseth it, *Six daies thou mayst doe all thy work*, (meaning which can be done as well the week before) and if all cannot be done, it may therefore be as well done the week after. Hence the building of the Tabernacle (which was not so much for mans profit as Gods honour) because it might be done upon the six daies seasonably enough: hence it is prohibited upon the Sabbath day, *Exod.* 31. If a man hath Corn in the field, though he may pretend that the weather is uncertain, and it is ready to be brought into the Barn, yet he is not to fetch it in upon the Sabbath day, because there is no eminent danger of spoyle the Munday after, and then he may fetch it in as well as upon that day: the like may be said concerning Sea mens setting sayle upon the Sabbath day, though they be uncertaine of a faire gale upon the day after. Yet we must trust Gods providence, who almost in all such matters keeps us at uncertainties: hence also the sweeping of the house ought not to be done now, if it may as well be done the day before: so also to buy any things at shops, or to wash clothes; if they may be done the week before or after, they must not be done upon this day; hence on the other side

side works of necessity, which cannot be so conveniently don the day before or after; are not unlawfull upon this day, as to flie in persecution, to watch the City, to fight with the Enemy, *Math.* 24.20. 2 *Kings* 1.1. Hence also works of necessity, not onely for preservation of life, but also for comfort and comelinesse of life, are not unlawfull: for tis a grosse mistake to thinke that works onely of absolute necessity are allowed onely upon this day: for to lead an Ox to water, which in the strictest times was not disallowed of, is not of absolute necessity; for it may live more then a day without it; onely its necessary for the comfort of the life of the beast: how much more is allowed to the comfort of the life of man? the Disciples possibly might have lived longer then the Sabbath without rubbing Corn eares, and men may live on Sabbath dates generally without warm meat, yea they may fast perhaps all that day; yet it is not unlawfull to eate such meat, because its necessary for the comfort of life. Hence also to put on comely garments, to wash hands and face, and many such things as are necessary for the comelinesse as well as the comfort of life, are not unlawfull now: there is sometime an inevitable necessity by Gods providence, and sometime a contracted necessity through want of care and foresight; in this case the work may sometime be done, provided that our neglect beforehand be repented of: in a word, he that shall conscientiously endeavour that no more work be done on the Sabbath then what must be done for the ends mentioned, that so he may have nothing else to doe but to be with God this day, shall have much peace to his own conscience herein, against Satans clamours: hence lastly, not onely outward servile work, but servile thoughts, affections, and cares, are to be cast off this day from the sight of God, as others are from the eyes of men; servile thoughts and affections being as much against the fourth Commandement as unchaste and filthy thoughts against the seventh.

Thesis 13.

13. That we are to abstaine from all servile work, not so much in regard of the bare abstinence from work, but that having no work of our own to mind or do, we might be wholly taken up with Gods worke, being wholly taken off from our own, that he may speak with us, and reveale himselfe more fully and familiarly to us (as friends do when they get alone) having called and carried us out of the noyse and crowd of all worldly occasions and things.

Thesis

Thesis 14. 14.

Holy rest therefore being for holy work; it may not be amisse to enquire what this work is, and wherein it consists; for which end I shall not instance in any the particular severall duties in publique and private, of holinesse and mercy, because this is to be found in all who write upon this subject: I shall onely speake of that kind of holinesse, which the Lord requires in all publique and private duties, and is to run thorow them, and as it were animate them; and in truth to finde out this, and observe this, is one of the greatest difficulties (but yet the greatest excellency) of a Christian life. It consists therefore in these five things.

Thesis 15.

The first; The Holinesse upon this day ought to be immediate: I doe not meane, without the use of publique or private means, but in respect of worldly things: for we are commanded to be holy in all manner of conversation all the week in our worldly affaires, 1 Pet. 1. 17. Holinesse is to be writ upon our cups and pots, and hors-bridles, and ploughs, and sickles, Zach. 14. 20. 21. but this holinesse is more immediate; we enjoy God by and in the creature, and in our weekly occasions and providences: but do we think that there is no more holinesse required upon the Sabbath? verily every day then should be our Christian Sabbath, which is most false; and therefore some more immediate holinesse is required now on this day which is not then, nor required of us every week day; and what can this be but drawing neer to God this day more immediately, and as neer as mortall man can do, and casting aside the world and getting out of it, and so to be neere God in Prayer, in hearing the Word, in Meditation, &c? Psal. 95. 5, 6. if it were possible to be with and enjoy Christ in Heaven where there are no meanes, we should this day long for it, and prize it; but because this cannot yet be, and that the Lord comes down from Heaven to us in his ordinances, and thereby makes himselfe as neer to us as he can in this fraile life; hence we are not onely to draw neer to Ordinances, but to God and Christ in them, upon this day, and so be as neere them with greatest immediatenesse that we can, Psalm. 42. 1, 2. Psalm. 63. 1, 2, 3. Adam did enjoy God in his calling the week day, but this was not so immediate as he was to have upon the Sabbath day. 15.

Thesis 16. 16.

The second is this holinesse ought not only to be immediate, but also speciall, and in our endeavours after the highest

degree, and with the greatest intention of holinesse: for we are bound every day to be holy in more immediate and neere approaches to God some time or other of the day; but now we are called to be more specially holy, because both the day and our selves are now set apart for it in a more speciall manner: we are to love, feare, delight in God, and pray to him, and muse on him every day, but now in a more speciall manner all these are to be done; the Sabbath is not onely called holy, but *holinesse to the Lord*, Exod. 31.15. which shewes that the day is exceeding holy, and suitably our affections and hearts ought therefore so to be: the Sacrifice on this day was to be doubled, *Numb.* 28.9. the Lord would have double honour from us this day: that as in the weeke time we are sinfully drowned in the cares of this world and affections thereto: so upon every Sabbath we should be in a holy manner drowned in the cares and thoughts and affections of the things of God; and hence we are commanded to call the Sabbath our delight, and not to think our own thoughts, or doe our own workes this day, *Esay* 58.13. *David* said *Psalm* 43.4. that he would goe to the Altar of God (the place of publique worship) to God his joy, yea his exceeding joy: so are we not onely to draw neere to Altar, Word, Sacraments, Prayer, but to God in them; nay to God in them as our exceeding joy, our exceeding love, our exceeding feare, &c. especially upon this day; there is scarse any week but we contract foyle from our worldly occasions, and by touching worldly things; and we suffer many decayes and lose much ground by temptations herein; now the Lord pitying us, and giving us a Sabbath of Recovery, what should we doe now but return, recover, and renew our strength, and like the Eagle cast our bils, and stand before our God and King this day of State and Royall Majesty, when all his Saints compasse his Throne and presence, with our most beautifull Garments, mourning, especially that we fall so farre short of Sabbath acts and services? we should not content our selves with working-day holinesse, joyes,
17. feares, hopes, prayers, praises: but Sabbath joyes, feares, praises, must be now our ornaments, and all within us must be raised up to a higher straine: that as God gives us this day, speciall grace, means of grace, seasons of grace, speciall occasions of grace, by reviewing all our experiences the week past, so there is good reason that the Lord should be honoured with speciall holinesse this day.

Thesis 17.

The third is; This holinesse ought to be not onely immediate

mediate and speciall, but constant and continued, the whole day together. For upon every day of the week we are to take some time for converse with God; but our worldly occasion soon call us off, and that lawfully; but Sabbath holinesse must be constant and continued all the day; if the Lord was so strict that he would not lose a moments honour in a ceremoniall day of rest, *Levit.* 23.32. what shall we thinke the Lord expects upon this day which is morall? the Lord would not be honoured this day onely by fits and flashes, and sudden pangs, which passe away as the early dew; but as tis in the Psalme for the Sabbath, *Its good to sing of his loving kindnesse in the morning, and of his faithfulnesse every night, Psal.*92.1,2. and though this be a wearisome thing to the flesh to be so long pent in, and although we cannot perfectly doe it, yet its a most sweet and glorious work in it selfe, to think that the infinite glorious God should call a poor sinfull creature to be with him and attend upon him all the day long; to be ever with the Lord is best of all, but next to that to be with him a whole day together: they that see how fit they are to be for ever banisht from the presence of the most High, and how exceeding unworthy to come into it, cannot but infinitely and excessively prize that love of Jesus Christ, this day to come and enter into his rest, and lie in his very bosome, all the day long, and as a most loving friend loth to part with them, till needs must, and that the day is done.

Thesis 18.

The fourth is, This holinesse ought not onely to be immediate, speciall and constant, but all these holy duties are thus to be performed of us as that hereby we may enter into Rest; so as that our soules may finde and feele the sweet of the true Rest of the Sabbath; and therefore it must be a sweete and quieting holinesse also: for the Sabbath is not only called a Sabbath of Rest in respect of our exemption from bodily labour, but because it is so to be sanctified as that on this day we enter into Rest, or such a fruition of God as gives rest to our soules; otherwise we never sanctifie a Sabbath aright, because we then fall short of this which is the maine end thereof, untill we come so to seeke God as that we finde him, and so finde him as that we feele Rest in him, in drawing neare to him and standing before him: that as God after his six daies labour did Rest and was refreshed in the fruition of himselfe, so should we after our six daies labour also, be refreshed in the presence of the Lord; That in case we want meanes upon the Sabbath, yet he may be in lieu of them unto us; and in case 18.

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we have them and finde but little by them conveyed to us, yet that by that little we may be carried on the wings of faith beyond all meanes unto that Rest which upon this day we may find in his bosome; that as Christ after his labours entred into his Rest, *Heb.* 4. so we ought to labour after the same Sabbatisme begun here on earth, but perfected in Heaven; that after all the weary steps we tread, and sinnes and sorrowes we finde all the weeke, yet when the Sabbath comes we may say returne unto thy Rest oh my soule. The end of all labour is rest; so the end of all our bodily and spirituall labours, whether on the weeke-daies or Sabbath day, it should be this Rest; and we should never think that we have reached the end of the day untill we Taste the Rest of the Day: not is this Rest a Meteor in the Ayre and a thing onely to be wisht for, but can never be found; but assuredly those who are wearied with their sinnes in the weeke and wants on the Sabbath, and feele a neede of rest and refreshing, shall certainly have the blessing, *viz.* the Rest of these seasons of refreshing and rest, and the comforts of the Holy Ghost filling their hearts this day. *Isa.* 40.2,3,4. *Isa.* 56.5,6,7,8. *Isa.* 58.13,14. *Psal.* 36.7,8. Not because of our holinesse which is spotted at the best, but because of our great high Priests holinesse, who hath it written upon his forehead to take away the iniquity of all our holy Offerings; *Ex.* 28.36.38. and who hath garments of grace, and bloud to cover us and to present us spotlesse, before the face of that God whom we seeke and serve with much weakenesse, and whom at last we shall finde, when our short daies worke here is done, and our long looked for Sabbath of glory shall begin to dawn.

Thesis 19.

19. Now when the Lord hath inclined us thus to Rest and sanctifie his Sabbath, what should the last act of our holinesse be but diffusive and communicative, *viz.* in doing our utmost that others under us or that have relation to us, that they sanctifie the Sabbath also, according to the Lords expresse particular charg in the Commandement; *Thou, thy Sonne, thy Daughter, thy Servants, the Stranger within thy Gates*; the excellency of Christs holinesse consists in making us like himselfe in holinesse; the excellency and glory of a Christians holinesse is to endeavour to be like to the Lord Christ therein: our Children, Servants Strangers who are within our Gates, are apt to prophane the Sabbath; we are therefore to improve our power over them for God, in restraining them from sinne, and in constraining them (as farre as we can) to the holy observance

servance of the Rest of the Sabbath; least God impute their sinnes to us who had power (as *Eli* in the like case) to restrain them and did not; and so our Families and Consciences be stained with their guilt and blood.

Thesis 20.

And if superiours in Families are to see their Gates preserved unspotted from such provoking evils, can any thinke but that the same bond lies upon Superiours in Common Wealths, who are the Fathers of those great Families, whose subjects also are within their Gates and the power of their Jurisdictions? the Civill Magistrate though he hath no power to impose new Lawes upon the Consciences of his subjects, yet he is bound to see that the Lawes of God be kept by all his Subjects; provided alwaies that herein he walke according to the Law and Rule of God, *viz.* that 1. Ignorant Consciences in cleare and momentous matters be first instructed. 2. Doubting Consciences have sufficient means of being resolved. 3. Bold and audacious Consciences be first forewarned: hence it is that though he hath no power to make Holy dates and to impose the observation of them upon the Consciences of his subjects, (because these are his own Lawes) yet he may and should see that the Sabbath Day (the Lords holy Day) that this be observed, because he doth but see to the execution of Gods Commandement herein. By what Rule did *Nehemiah* not onely forbid the breach of the Sabbath, but did also threaten bodily punishment upon the men of Tyre? (although they were Heathens, yet were they at this time within the Gates and compasse of his jurisdiction: *Nehem.* 13. 21.) certainly he thought himselfe bound in conscience to see that the Sabbath should not be prophaned by any that were within his Gates, according to this fourth Commandement. If Kings and Princes and civill Magistrates have nothing to do in matters of the first Table (and consequently must give any man liberty to Prophane the Sabbath that pretends Conscience,) why then doth *Jeremy* call upon Princes to see that it be not prophaned, with promise of having their Crownes and Kingdomes preserved from wrath if thus they do, and with threatning the burning up and consuming of City and Kingdome if this they do not *Jeremy* 17. 19. 25. 27. If civill Magistrates have nothing to do herein, they then have nothing to do to preserve their Crownes, Kingdomes, Sceptets, Subjects from fire and Blood and utter ruine: *Nehemiah* was no Type of Christ, nor were the Kings of Israel bound to see the Sabbath kept as Types of Christ, but as nursing Fathers of the Commen-

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mon-Wealth, and because their own subjects were within their Gates and under their power; and therefore according to this morall Rule of the Commandement, they were bound not onely to keepe it themselves, but to see that all others did so also. 'Tis true, civill Magistrates may abuse their power, judge, amisse, and thinke that to be the command of God, which is not; but we must not therefore take away their power from them, because they may pervert it and abuse it; we must not deny that power they have for God, because they may pervert it and turne the edge of it against God; for if upon this ground the Magistrate hath no power over his Subjects in matters of the first Table, he may have also all his feathers pul'd from him, and all his power taken from him in matters of the second Table; for we know that he may work strange changes there and pervert Justice, and Judgement exceedingly: we must not deny their power because they may turne it awry and hurt Gods Church and people by it, but (as the Apostle exhorts, 1 *Tim* 2.1.2.) to pray for them the more, that under them we may live a peaceable life in all Godlinesse and Honesty: its a thousand times better to suffer persecution for Righteousnesse sake and for a good Conscience, then to desire and plead for toleration of all Consciences, that so (by this cowardly device and lukewarme principle) our owne may be untoucht; it was never heard of untill now of late that any of Gods Prophets, Apostles, Martyrs, faithfull Witnesses, &c. that they ever pleaded for liberty in errour, but onely for the Truth, which they preacht and prayd for, and suffered for unto the death; and their sufferings for the truth with Zeale, Patience, Faith, Constancy, have done more good, then the way of universall toleration is like to doe, which is purposely invented to avoyd trouble. Truth hath ever spread by opposition and persecution; but errour being a Child of Satan hath fled, by a zealous resisting of it.

Sick and weake men are to be tender'd much, but Lunatick and Phrantick men are in best case when they are well fettered and bound: a weake Conscience is to be tendered, an humble Conscience tolerated; errours of weaknesse not wickednesse are with all gentlenesse to be handled; the liberty given in the raign of Episcopacy for Sports and Pastimes, and May-games upon the Lords Day, was once loathsome to all honest minds; but now to allow a greater Liberty, to Buy, Sell, Plow, Carr, Thrash, Sport, upon the Sabbath day, to all those who pretend Conscience, or rather, that they have no Conscience of one day more then another, is to build up Jericho,

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and *Babel* againe, and to lay foundations of wrath to the Land; for God will certainly revenge the pollutions of his Sabbaths: if God be troubled in his Rest, no wonder if he disturbes our peace: some of the Ancients thinke that the Lord brought the flood of Waters upon the Sabbath day as they gather from *Gen.* 7. 10. because they were growne to be great prophaners of the Sabbath; and we know that *Prague* was taken upon this day. The day of their sinne, began all their sorrowes which are continued to this day to the amazement of the World: when the time comes that the Lords precious Sabbaths are the dayes of Gods Churches Rest, then shall come in the Churches peace, *Psal.* 102. 13. 14. The free grace of Christ must first begin herein with us, that we may finde at last that Rest which this evill World is not yet like to see, unlesse it speedily love his Law more, and his Sabbaths better.

I could therefore desire to conclude this doctrine of the Sabbath with teares, and I wish it might be matter of bitter lamentation to the mourners in *Sion*, everywhere to behold the universall prophanation of these precious times and seasons of refreshing, toward which, through the abounding of iniquity, the love of many who once seemed zealous for them, is now grown cold: the Lord might have suffered poore, worthlesse, sorrowfull man to have wofne and wasted out all his daies in this life in wearinesse, griefe, and labour, and to have filled his daies with nothing else but work, and minding of his own things, and bearing his own necessary cumbers and burdens here, and never have allowed him a day of rest untill he came up to heaven at the end of his life; and thus to have done would have been infinite mercy and love, though he had made him grind the Mill only of his own occasions, & feele the whip and the lash onely of his daily griefs and labours, untill dark night came; but such is the overflowing and abundant love of a blessed God, that it cannot containe it selfe (as it were) so long a time from speciall fellowship with his people here in a strange land, and in an evill world, and therefore will have some speciall times of speciall fellowship and sweetest mutuall embracings; and this time must not be a moment, an houre, a little, and then away againe; but a whole day, that there may be time enough to have their fill of love in each others bosome before they part; this day must not be meerly occasionall at humane liberty and now and then, least it be too seldome, and so strangenesse grow between them; but the Lord (who exceeds and excels poor man in love) therefore

to make all sure he sets and fixeth the day, and appoints the time, and how to meet, meerly out of love, that weary man may enjoy his rest, his God, his love, his Heaven, as much and as often as may be here, in this life, untill he come up to glory, to rest with God; and that because man cannot here enjoy his daies of glory, he might therefore foretaste them in daies of grace; and is this the requitall, and all the thanks he hath for his heart-breaking love? to turne back sweet presence and fellowship, and love of God in them, to dispute away these daies with scorne and contempt, to smoke them away with Prophannesse, and madde mirth, to Dreame them away with Vanity, to Drinke, to Sweare, to Ryot, to Whore, to Sport, to Play, to Card, to Dice, to put on their best Apparrell that they may dishonour God with greater pompe and bravery, to talke of the World, to be later up that day then any other day of the Weeke, when their own Irons are in the fire, and yet to sleepe Sermon, or scorne the Ministery, if it comes home to their Consciences; to tell Tales, and breake Jests at home, or (at best) to talke of Forraigne or Domesticall newes onely to passe away the time, rather then to see God in his Workes and warme their hearts thereby; to thinke God hath good measure given him, if they attend on him in the Foore-noone, although the After-noone be given to the Devill, or sleepe, or vanity, or foolish pastimes; to draw neere to God in their bodies, when their Thoughts, and Hearts and Affections are gone a Hunting or Ravening after the World the Lord knowes where, but farre enough off from him: do you thus requite the Lord for this great love, oh foolish people and unwise? do you thus make the daies of your rest and joy, the daies of the Lords sorrow and trouble? do you thus weary the Lord when he gives rest unto you? was there ever such mercy shewen, or can there be any greater love upon Earth, then for the Lord to call to a wicked sinfull Creature, which deserves to be banisht for ever out of his Presence, to come unto him, enter into his Rest, take his fill of love, and refresh it selfe in his Bosome in a speciall manner all this day? And therefore can there be a greater sinne above ground committed out of Hell then thus to sinne against this love? I do not thinke that the single breach of the Sabbath (as to sport or feast inordinately) is as great a sinne as to murther a man (which some have cast out to the reproach of some zealous for the observation of the Sabbath day, truly the Lord knows) for I believe their milk sod over, if thus they said; but I speak of the Sabbath under this notion and respect, and as herein

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Gods great love appeares to weary, sinfull, restlesse man, as a day wherein all the treasures of his most rich and precious Love are set open; and in this respect let any man tell me what greater sinne he can imagine, then sinnes against the greatest Love? The same sinnes which are committed upon other daies in the Weeke are then provoking sinnes; but to commit these sinnes upon the Sabbath Day, is to double the evill of them: Drinking and Swearing, and Rioting, and vaine Talking, &c. are sinnes on the weeke-day, but they are now but single sinnes; but these and such like sinnes on the Sabbath Day are double sinnes, because they are now not only sinnes against Gods command, but also against Gods Sabbaths too, which much aggravates them; and yet men mourn not for these sinnes; had the Lord never made knowne his Sabbaths to his Churches and People in these daies, they might then have had some excuse for their sinne; but now to prophane them since God hath made them knowne to us; especially the English Nation and People to do it, upon whom the Lord hath shined out of Heaven with greater light and glory in this point of the Sabbath, above any other places and Churches in the World, what will they have to say for themselves, with what Fig-leaves will they hide this nakednesse before the Tribunal of God?

The Lord might have hid his Sabbaths from us and gone to another People, that would have beene more thankfull for them, and glad of them then we have beene; and yet he hath beene loth to leave us; and doe we thus require the Lord? surely he hath no need of the best of us, or of our attendance upon him upon these daies; its onely his pitty, which seeing us wearied with sorrowes and wearying our selves in our sinnes, makes him call us back to a Weekly rest in his Bosome, who might have let us alone and tyred out our hearts in our own folly and madnesse all our daies; and do we thus requite the Lord? Certainly the time will come wherein we shall thinke (as once *Jerusalem* did in the daies of her affliction) of all our pleasant things we once had in the daies of our prosperity; certainly men shall one day mourne for the losse of all their precious time, who mispend it now, and (above al times) for the losse of their precious pleasant Sabbath seasons of refreshing, which once they had given them to finde rest and peace in; when the smoke of their tormenting everlasting burning shall ascend for ever and ever, wherein they shall have no rest day nor night; you shall remember and thinke then with teares trickling down your dry cheeks, of the Sabbaths.

the pleasant Sabbaths that once you had, and shall never see one of those dates of the sonne of man more: you shall mourne then to see *Abrahams* bosome afarre off, and thousand thousands at rest in it, where you also might have bin as well as they if you had not despised the rest of God here in the bosome of his Sabbaths.

You shall then mourne and wring your hands, and teare your haire, and stampe and grow mad, and yet weepe to think that if you had had a heart to have spent that very time of the Sabbath in seeking God, in drawing neare to God, in resting in God, which you dispend in idle Talke, and Idlenesse, in Rioting and Wantonnesse, in Sports and Foolishnesse upon this day, you had then been in Gods Eternall Rest in Heaven, and for ever blessed in God. Its said *Jerusalem* remembred in the day of her affliction all her pleasant things, when the Enemy did mock at her Sabbaths; and so will you remember with sad hearts the losse of all your pretious seasons of grace, especially then, when the Devills and Heathens and damned Outcasts, who never had the mercy to enjoy them, shall mock at thee for the losse of thy Sabbaths. Verily I cannot thinke that any men that ever tasted any sweetnesse in Christ or his Sabbath, and felt the unknown refreshings of this sweet Rest, but that they will mourne for their cold affections to them and unfruitfull spending of them before they die; otherwise never goe about to bleare mens eyes with Discourses and Invectives and Disputes against them, or with carnall Excuses for your licentious spending of them; for doubtlesse you taste not, and therefore knew not what they are; and you will one day be found to be such as speake evill of the things you know not. *Heare ye despisers and wonder*, and perish; is the infinite Majesty and glory of God so vile in your eyes that you do not thinke him worthy of speciall attendance one day in a Weeke? doth he call you now to Rest in his Bosome, and will you now kick his Bowels, despise this Love, and spit in his Face? doth he call upon you to spend this day in holinesse, and will you spend it in Mirth, and Sports and Pastimes and in all manner of licentiousnesse? Hast thou wearied God with thine iniquities, and thy selfe in thine iniquities all the weeke long (for which God might justly cut thee off from seeing any more Sabbath) and doth the Lord Jesus (instead of recompencing thee thus) call you back againe to your resting place? and will you now weary the Lord against, that he cannot have rest or quiet for you one day in a Weeke? Oh that we could mourne for these things! And yet walke abroad the face of

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the whole earth at this day, and then say where shall you finde almost Gods Sabbaths exactly kept? *viz.* with meet preparation for them, delight in them, with wonderment and thankfulnesse to God after the enjoyment of them? all the world knowes to whom the barbarous Turks do dedicate their Frydayes, the Jewes also how they sanctifie their saturdayes, to the Lord *Jehovah* indeed, but not unto the Lord their God. What account the Papists put upon the Sabbath's not only their writings (which level it with all other Holy-dayes) but also their loose practice in sports and revellings upon this day beare sufficient witnesse: and oh that we had no cause to wash off this spot with our teares from the beautifull and pleasant face of the glorious grace and peace, which once shined in the German Churches, by whose Graves we may stand weeping and say, this is your misery for this your provoking sin: *Scotland* knows best her own integrity, whose lights have been burning and shining long in their clearnesse in this particular. But *England* hath had the name, and worn this Garland of glory, wherewith the Lord hath crowned it above all other Churches. But how hath that little flock of slaughter, which hath wept for it, and preacht, and printed, and done and suffered for it, beene hated and persecuted? who have been the scorne and shame, and reproach of men, but a company of poor weaklings, for going out a few miles to hear a faithful, painful Preacher, from those idle Shepheards, who either could not feed them with knowledge and understanding at home or else would not do it through grosse prophanesse, or extream idlenesse? And now, since God hath broken the yoke of their oppressors, and set his people at liberty to returne to *Sion* and her solemne assemblies as in dayes of old, and hath given to them the desires of their hearts, that they may now be as holy on the Sabbath as they will, without any to reproach them, at least to countenance such reproaches of them: now I say when one would think the precious Sabbaths (which so many of Gods servants in former time have brought down to this generation, swimming in their teares and prayers, and which many in these dayes have so much looked and longed for) that every eye should be looking up to Heaven with thankfulnes for these, and that every heart should embrace Gods Sabbaths with teares of joyfulnesse, and bid this dear and pre-

cious friend welcome, and lie and rest in their bosome; and so I doubt not but that *England* hath yet may a corner ful of such precious Jewels, to whom Gods Sabbaths are yet most precious and glorious, and who cannot easily forget such blessed seasons and meanes in them, whereby (if ever the Lord did good unto them) they have been so oft refreshed, and wherein they have so oft seen God, wherein they have so oft met with him, and he with them; but whose heart will it not make to relent and sigh, to hear of late a company (not of ignorant debosht persons, malignants, prelatical, and corrupt and carnal men) but of such who have many of them in former times given great hopes of some feare of God, and much love to Gods Ordinances and Sabbaths; and now (what hurt the Sabbaths Ordinances of the Lord Jesus therein have done them, I know not, but) it would break ones heart to see what little care there is to sanctifie the Sabbath, even by them who think in their judgments that the day is of God. What poore preparation for it, either in themselves or families! what little care to profit by it, or to instruct and catehize their families, and to bring them also it love with it! what, secret wearinesse and dead-heartednesse (almost wholly unlamented) remains upon them! what earthly thoughts, what liberty in speech about any worldly matter, presently after the most warning Sermon is done! that the Lord Jesus hath scarce good carcasses and outsides brought him which cannot but threaten more crows to pick them unlesse they repent: and yet this is not so sad as to see the loosenesse of mens judgments in this point of the Sabbath, whereby some think a Sabbath lawful, but not necessary (in respect of any command of God;) nay some think it superstition to observe a weekly Sabbath, which should be every day (as they imagine,) they have allegorized Gods Sabbaths, and almost all Gods Ordinances out of the world, and cast such pretended Antichristian filth and pollution upon them, that spiritual men must not now meddle with them; nay verily, all duties of the moral Law, and fruitful obedience and holy walking, and sanctification, graces, and humiliation, and such like, are the secret contempt of many, and the base drudgery for a mill-horse and legal Christians rather then for one that is of an Evangelical frame; and herein Satan now appears with the ball at his foot, and seems to threaten in time to carry

carry all before him, and to kick and carry Gods precious Sabbaths out of the world with him, and then farewel dear Lord Jesus with all thy sweet love and life, if Sabbaths be once taken from us by the blind and bold disputings of wretched men; authority as yet upholds them (which is no small mercy) and the savour of Christs sweetnesse in them, and the external brightnesse of the beauty of them, do still remaine on many with that strength and glory, that it is not good policy for the prince of darknesse now to imploy all his forces against the gates of the Sabbath: but the time hastens wherein the assault will be great and fierce; and I much fear that for the secret contempt of these things, the Lord in dreadful justice will strengthen delusions about this day to break forth and prosper; and then pray you poor Saints of God and hidden ones, that *your flight may not be in the Winter, nor on the Sabbath day*: but *woe then to them that give suck*, woe then to the high Ministry that should have kept these gates, woe then to that loose and wanton generation rising up, who think such outward formes and observation of dayes to be too course and too low and mean a work for their enobled spirits which are now raised higher and neerer God then to look much after Sabbaths or Ordinances, graces or duties, or any such outward forms; for I doubt not but if after all the light and glory shining in *England* concerning Gods Sabbaths, if yet they are not thereby become precious, but that the Lord will make them so by his plagues, if this sin once get head, God will burne up the whole world, and make himself dreadful to all flesh, untill he hath made unto himself a holy people, and a humble people, that shall *love the dust*, and *take pleasure in the very stones of his* house, and love the *place where his Honour dwels*, and long for the time wherein his presence and blessing shall appear and be poured out upon the Sabbath day. It's matter of the greatest mourning, that they above all others should trouble Gods rest, wherein perhaps their souls have found so much rest, or might have done; that in these times, wherein the Lord Jesus was coming out to give unto his house his Ordinances, and unto his people his Sabbaths and dayes of rest every way, that now they above all others should offer to pull them out of his hand, tread them under foot, and hereby teach all the prophane rout in the world to do the like with a quiet conscience, and

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without any check by their reasonings; that now when God is wasting the Land, and burning down its glory, for the sins against his Sabbaths, that just at this time, more then ever, they should rise up to polute and prophane this day. The Lord grant his poor people to see cause at last to mourn for this sin, that the rest of the Sabbath may be rest to their souls, especially in this weary hour of Temptation, which is shaking all things, and threatens yet greater troubles unto all flesh. The Lord Jesus certainly hath great blessings in his hand to poure out upon his people in giving them better dayes, and brighter and more beautiful Sabbaths, and glorious appearances; but I fear, and therefore I desire that this unwise and unthankful generation may not stand in their own way, lest the Lord make quick work, and give those things to a remnant to enjoy, which others had no hearts to prize.

FINIS.

Imprimatur

Joseph Caryl.

This reverend Author hath other practicall pieces.

Viz.

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